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LINA ZOOK, AT THE CHICAGO HOME MISSION, CIRCA 1897

The Saturday afternoon "Industrial School" of the Chicago Home Mission; Lina Zook (Ressler), teacher (far right). A small sign in the window reads: "Free Vaccination, [Authorized by] the Chicago Health Department. Vaccination Without Charge. Commissioned Vaccinator with pure vaccine."—L.G.

Mennonite Women in Mission: The Chicago Home Mission

It was in city missions where the Mennonite Church received its first experience in mission work. And it was here as well that Mennonite women were first active. The earliest mission, the Chicago Home Mission, is the best example for active participation on the part of women, especially single women.

In 1894, Clara Eby Steiner arrived in Chicago, just two days after her marriage to M. S. Steiner, the founder of the Chicago Mission. The diary excerpts printed below document her marriage and some of her earliest days at the Chicago Home Mission. It was a very different life for the new bride from rural Ohio. At times there were pangs of homesickness, complicated by becoming sick with the mumps near the beginning of her stay there and by her husband's frequent absences on church business. In the letter that follows, she writes to Lina Zook about her early impressions. Lina Zook was to become a worker at the same mission in 1896.

The Steiners remained a short time only in Chicago, leaving for the Canton, Ohio, mission in January 1895. By 1897 they had located

on a small farm in Columbus Grove, Ohio. From there, M. S. Steiner continued his travels for the church while Clara assumed much of the responsibility for running the farm and raising the children. She did, however, retain a lively interest in church affairs and was much encouraged by her husband in this interest. After his death in 1911, she became the primary organizer of what today is the Women's Missionary and Service Commission of the Mennonite Church.

Since Chicago was not considered a desirable place to raise a family, the Mission Board had trouble retaining male workers. It was often the single women who were responsible for keeping the mission work going. Women were also important in the work for their easier contacts with women and children, those most easily reached for the faith. Barbara Sherk's letter to J. S. Coffman speaks of the leadership question. In fact, J. S. Coffman had evidently recommended Barbara Sherk for some kind of leadership role. A month later he wrote to M. S. Steiner opposing the closing of the Chicago Mission but suggesting that in any

event sister Sherk could stay "and keep a kind of supervision" (M. S. Steiner Collection, April 2, 1895 letter from J. S. Coffman). The letter below also indicates that missions at that time had not yet received wide acceptance among Mennonites despite the enthusiasm of many persons such as Barbara Sherk. The mission did close (temporarily) in August of 1895 and Barbara Sherk returned to her home in Ontario.

Printed next are several letters from and to Lina Zook. Her letters record well the daily routine of a Chicago Mission worker and the mission outlook of a group of Mennonite young people at that time. The letter from Emily P. Zook indicates a certain feeling of "women's liberation" in the 1890s. Although Cousin Emily came from Mennonite background, she was not a member of the Mennonite Church. Lina later attended the same Institute (Moody Bible Institute) as the men, referred to in the letter, did. She attended in order to better prepare herself for further mission work. After marrying J. A. Ressler she went to India as a missionary under the Mennonite Board of Mis-

sions and Charities. Because of illness they returned to the States and both spent many years working as writers and editors at the Mennonite Publishing House, Scottdale, Pa. The final letter documents the influence that these early women workers had on other women, especially young women, in the church.—SLK

Clara Eby Steiner Diary, 1894

Sunday, April 8. Launched out in the Sea of Matrimony with M. S. by going to the Zion Church and being united by J. M. Shenk.

Monday, April 9. Spent day at Father Steiners and Bro. C. B. Pleasant time. My weight, 115; M. S., 127 lbs.

Tuesday, April 10. Left home for an unknown life in the city of Chicago. Arrived safely in evening. Cab waiting for us. Grand reception.

May 8. Today M. S. left for Elkhart. After coming home from depot, Alice and I started out on our first missionary call. We went to Brown St. 479 — and found Mrs. Noffz, the lady that had been here to see the doctor for her little sick boy who she thought had diphtheria. She had been up all night and was worn out. The rooms were very untidy and the table full of dishes. We washed them and swept for her. She was very grateful. Husband could find no work but baby was better.

May 11. I called on Mrs. Noffz and found her cheerful, her spirits having revived wonderfully. She thanked me for calling again. Will be confined soon.

M. S. and I called on poor widow on Jefferson St. Found her in bed—baby 2 days old. People looked after her a little but she complained very much about their church — the Catholic. M. S. gave her a few pennies. This was the poorest looking place I had ever seen — three children. . . .

May 24. Our first experience with foreign language. After coming home for addresses we started out to call on several Sunday school scholars who will shortly leave the city. They had expected us last week. After a long walk and up a narrow street we found the num-

ber we were in search of. The little girl came running out and said in such pleasant tones, "Are you coming to see me?" and "We live down here." She took me in and when we spoke to her mother she did not answer. We were almost frightened as we thought that we were unwelcome, but soon saw that we were in a Bohemian family. The mother can speak a few words of English, but little Rosa was interpreter. We got along splendidly. They leave for Iowa where they will live with grandma and sister. Rosa will write to me and tell about country life—Rosa Stridecky, 90 Barber St.

Rosa then went with us to the rooms in the rear where lives Mary Paughman, another sweet little scholar. Mary was not in and could not be seen where she usually plays on the street. We were disappointed. Mother was ironing; was real pleasant. Could talk better than Rosa's mother but was not quite so friendly. Gave little boys tracts.

Clara Eby Steiner to Lina Zook

Chicago, Ill. 5/23/1894

Miss Lina Zook, Sterling, O.

My dear sister,

Your letter addressed to Bluffton reached me the first day I was in my new home.

Our P. O. address is Pandora instead of Bluffton, but someone must have seen the letter and forwarded it. Of course, the name was changed on the envelope.

We were married on the 8th of April instead of the 17th as the *Herald* stated, and arrived at our new home on the evening of the 10th. We were very kindly received. Dr. Ebersole and sister Malinda met us at the depot with a cab. The other brothers and sisters were here and had a nice supper waiting for us. Some of the neighbors — kind-hearted people — had furnished the bread and cake.

I like the city quite well. I was afraid I could not well live here. The surroundings are not what we would choose had we our choice, but then it would not be so necessary to do missionary work among the people here. We are surrounded by saloons and drinking people. Small children that can scarcely talk and walk

are seen carrying home beer all times of the day.

We have intoxicated men in our meetings about every time. Sometimes they disturb the meetings.

Brother S. F. Coffman is staying with us since the 9th of May and Sister Alice Thut since the 1st. Sister Malinda Ebersole came this evening to make her home with us from now on. She has been at the hospital until now. We live above the Mission Hall. The rooms are very pleasant.

We have done some calling but are rather slow on account of the smallpox. We are liable to step in on it any time. I think we must all be vaccinated again. I dread it.

Our work will soon begin at the Mission. We have meetings now on Sunday and Thursday evenings and "free dispensary" three times a week from 3 to 5 p.m. Many people attend these.

We will start a "song service" for little folks on Tuesday from 4 to 5 p.m. and gather the children in one afternoon each to play and give general instruction. We want to start a sewing school as soon as we can. I want to go over to the industrial school and get a few points before we start it.

M. S. is going to the conference at Freeport, Ill., tomorrow. I had intended to go with him but have been obliged to give it up.

I am very sorry I could not visit my friends and relatives in Wayne and Medina Cos. before I left home. I had been contemplating a visit in there for more than four years. I don't know when I can go now. M. S. says we can go perhaps if you have the S. S. conference there in the fall. I have been hoping you will have it there, but I could not expect to visit much as he has not the time to go with me but we can do some calling. I expect to go home in August or September if nothing prevents.

I wish your sister success in the noble occupation of teaching. Tell her to write to sister Amanda. She would be glad to hear from her. She is also thinking of teaching. I hope to hear from both of you soon.

Our love to all, also to inquiring friends.

Your sister, Mrs. M. S. Steiner

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[P.S.] I received a letter from home today. They are all well again; have had the mumps. I was sick with them a week since I am here. I had only one week's vacation before we were married. Yours, Clara.

**Barbara Sherk Letter to
J. S. Coffman**

Home Mission,
145 West 18th Street
Chicago, Ill. 3/6/1895

J. S. Coffman

Dear Bro. in Christ, Greeting in the all prevailing Name.

I received your welcome letter a few days ago; was very much pleased and cheered by the encouraging words, and especially that the boys think I am of some help in this important work. I have sometimes thought maybe I was almost too plain spoken at times. I have several times said I thought we were a little too gay and frivolous in our talk sometimes, more especially when strangers are around. It would have a tendency to give them a wrong impression of us, and the work here. I tell them we cannot be too careful in every respect as I doubt not we are pretty closely watched on all sides, and especially by those who are not in sympathy with the work here.

I had a letter from Bishop E. Weber. He says in regard to mission work [that] it has been a serious question to him for a long time. He saw the necessity of it in more direct work among those that cannot be reached in ordinary ways but has had so much opposition that he became almost discouraged. But the thought came to him to do as Jesus bade his disciples do: Matt. 9:32, Luke 10:2, trusting God's promises, Matt. 6:6.

In regard to my question, maybe you mistook my meaning. I think I asked whether you had said anything to any of the workers here about what position you thought I might maybe take. I quite agree with the Committee that it would be better an older man and his wife here (better still a minister) to take charge of the work (it would not nowever be the best place for children). I am rather doubtful of Brother and Sister Brennemans' coming here. Bro. B. and another bro. were here a few weeks ago, stopped on their way to Ohio. Bro. B. said he had never promised to come and doesn't know how the report got out. Last week the other

bro. went back, stopped here a few days, said he did not believe Sister B. could stand it here. We expect Bro. B. back here today, to stay at least over Sunday.

Dear Bro., I am not at all anxious, I assure you, for the position for several reasons, more especially on account of Miss R. I would want to treat them [i.e., the mission workers] all alike and with the same consideration but she certainly would not be satisfied with that. Bro., a thought came to me some days ago. It is this: could you not come here and stay at least a few weeks and hold meetings, and at the same [time] see and hear for yourself and also help to arrange things here? I believe it would give more general satisfaction all around — here, and in the churches all over, as you are well acquainted with so many. There seems to be quite an interest here, and frequently one or more asks an interest in our prayers, yet there seems to be something wanting to bring them out. Just what that something is I am not able to tell just now, but I truly believe you could be of great benefit here if you would come and stay awhile. If you think you have not the time, could you not drop your contemplated visit to N. Carolina and come here instead? Perhaps more good could be done here than in going down there. However, Bro., I do not want to dictate to you what would be best for you to do but the thought came again and again. I spoke to Bro. Fred about it; he said the thought had also come to him. I hope you will not think this out of place for I felt to speak plainly. Please excuse my scribbling and disconnected letter. Am not feeling very well or strong yet; had a severe attack of La Grippe and am not over the effects yet. While not able to go out I tried to do mission work through the medium of the pen, etc., tried to portray the miserable condition of the poor here and our duty as Christians toward them according to James 2:14-15, etc., and also explained to them the nature of the work here, urging them to help along the work with their prayers and means, also, as God has prospered them. For a soul saved is more than the whole world, no matter where that soul is. "May God bless you and your work" is still our continued prayer, asking for the same interest in yours. Bro. Edward expects to come back the 19th inst. Bro. Fred says to send his love to his father — Alice also. The rest speak for themselves. Bro., let us all unite our prayers in one grand effort that God may bless His

word everywhere, to the saving of many souls.

From your unworthy sister,
Barbara Sherk

Lina Zook to Her Sister, Mary

Chicago, Sept. 7, 1896

My own dear Mary,

... I am pretty well, I still cough a little and my throat has not yet gotten in good shape to sing but it is getting better and I have good hopes that it will soon be all right. Let me see, I have not yet told you much about the work; I hardly know what to write first. I take everything down in my note book, then when I write it for a letter I feel as though I were writing it for the second time. Did I tell you about the sewing school on Saturday p.m. There were some forty children there. I did not like it very well but the girls insisted that I take the class hitherto taught by Mary Rhoades; she thinks she will be too busy to keep it.

I like the class. They are all little girls of about five and six, and we sew quilt patches, strips about two inches wide and eight inches long. It is so cute to see the poor little things try, oh so hard, to make "nice little stitches." Some of them are very poor and dirty, but they seem to appreciate the efforts made to teach them, and some of them sew real well. I think I shall like the work in this class, better, perhaps than if I had larger ones. The poor little things seem so loving, and devoted. They come to meet us way down to where we live, and they cling to our hands by the half dozen. Some are dirty and ragged; others look at least neat and clean; quite a number of the larger girls bring the babies they have to take care of along with them.

On Sunday morning we took the car and went to the Congregational Tabernacle. We heard a splendid sermon about the suffering of Christ by Rev. Boller, then they had communion. I did not say anything to the girls about it. Then in the evening Malinda asked me whether I felt like taking part in communion. Cousin Ben gave such a hearty invitation [and] I told her it always hurt me when I was invited to the Lord's Table and had to refuse. Then they both said they felt a little that way too. I felt so at home there anyway. Cousin Ben did not know me but he was very friendly and nice, so was his wife and the boys. She gave me such a hearty invitation to come and take dinner with them sometime that I think I

shall have to go although I do feel very countrified.

Going home from church we fell in with an Italian parade with bands, etc., and it seemed that they drew larger crowds than all the good things can and oh, such wicked looking people — I pity them so much. I wish I could give you just a glimpse of the city. You would never be sorry that you let me go to Chicago. Another thing that I am very glad for: we don't need to be afraid. The girls say they have never in all the time they were here been in any way insulted except once in a while by little boys — and then of course people make remarks as we go along the streets. Young boys sometimes try to make fun in earnest but they never hurt much, for we know they just don't know any better.

One evening I was hit with some object — I don't know what it was — but it did not leave a mark even on my bonnet. I had to laugh at the girls, they both looked at me so funny, for I guess they thought I would be scared out if I got a blow the first evening.

Oh, our Sunday School: I wish you could hear them sing. Our rooms are so unhandy. There are partitions between them and only doors to open between. Then, of course, it is hard for people who can sing to keep together. And then all the noise of all these children. It makes a real mixture. Bro. Berkey is superintendent and he also teaches the boys. Malinda said I should take her class and so I have the largest girls. And I believe it will be hard work but I believe with the prayers of God's people we can lead them to the Savior. They give pretty good attention and try to learn. I did pity some of the worst ones — one especially who seems to have the idea that she is bad anyway so it is no use trying to behave herself. The other girls tell me so that she hears such things as "she's always a bad girl," "her father keeps a saloon," give her nicknames, etc. I pity her so much. . . .

I had the blues real bad (did you have them too Mary?), and I just could not be pleasant so I pretended to write and went to the other room to the window and took a cry. I felt a little better after it was over and in the evening at the Pacific Garden Mission I felt so much encouraged. I do wish we could attend there every evening. It is a wonderful place. Bro. B. works there every evening. In the early part of the evening he stands outside the door distributing invitation cards and calls the people in;

later then he does personal work and helps wherever needed. That is the place Bro. W. was talking about; it has been in progress for eighteen years and they gather in the very worst sinners; and God's word, preached in all its power and purity, breaks many a strong heart, and causes it to turn from sin to the Lamb of God.

Sunday evening sixteen men came forward to confess Christ, then they give each a little Testament and have a personal talk with them, and dismiss them. Some fall back, but many who are really in earnest and determined to go on, afterwards give wonderful testimonies of the wicked life from which they were saved and the love of God in keeping them. Several gamblers testified on Sunday evening. One said he used to be a professional gambler and used to tell people they could win at a game when he knew they could not; now he says he can tell them of a victory that can not fail and he knows that he is telling the truth.

We attended the Messiah Mission one evening, that is conducted by a Mr. Chalmers. This is for the Jews mainly, and they have a very hard time to keep it going. They treat the workers real mean, but [the workers] are earnest and devoted, and say that the Saviour was treated worse yet by His own people. They try to dispute right in time of services.

The girls here are on very friendly terms with the other missionaries of the city, and they have great respect for the plain, earnest Mennonite sisters. It does one good if you are far away from home and the Christian workers of different denominations welcome you so warmly.

I already know quite a number of them and they are such nice people. A person would think as many warmhearted earnest people as these are, there could not be many people here any more who are not Christians or at least who had not heard the gospel but there are so awfully many people here that there are not yet half enough workers. Yesterday a.m. Bro. Sherk of the River Brethren mission was here. He is an old man and seems very nice. They invited us to their love feast on the 27th of this month. The girls say we will go.

The girls are very nice to me and I like it here pretty well. I can't write much longer for I want to distribute tracts for awhile yet when I go to carry this to the mail box. This morning Malinda, Mary and Bro. B. went to the depot to meet Martha Weaver. She came to the

city with one of her brother's children to take it to the hospital for an operation for a hair lip. It is just a baby of two months. Malinda and Bro. B. go with her to the hospital. Mary distributed tracts for awhile but is here now. Martha is going to board here I believe.

Our house — or rather our rooms are very small but we get along very nicely. The girls say I shall tell you that they are very thankful for what you sent them. Mary says just tell them how much cheese I eat, then they'll know I am glad. The things were all very good; we had the squash for dinner yesterday. Bro. B. thinks the fruit and honey are especially very nice. He still boards here but talks a little of moving so as to be where he can get more work and also be near the mission where he works every evening.

There was a woman here this morning who seems very much discouraged and tired. She is a widow and has three children to take care of. She came to see whether Mr. Berkey would not come and pray with a neighbor of hers who is sick with rheumatism. He was not here but of course some of us will go to see her. Yesterday we were with a woman who was left a widow with three children, who were all taken away from her by death when she had raised them. She seems in trouble about it; we sang for her awhile and had a nice visit.

I must close as I see my paper is full. Pray for your loving Lina.

Letter to Lina Zook from
Emily P. Zook

Dec. 1, 1897

Now Lina my dear. I don't want you to make the mistake of not seeing anything while in Chicago. You should visit the Art Institute on Wabash Av. & Adams (it is free Wed. and I think Sat.), also the Public Library on Randolph & Wabash; it is one of the finest buildings of the kind in the country. Also hear the prominent ministers of the city (not that you will find much real Christianity among the pews; they will impress you as they do me — as being fashionable clubs, where religion is the topic). Still, I wish you to see these things as being educative and broadening to one's view of life in general while the music and the sermon will be uplifting. Now can't you arrange to — one or two of your ladies — be away each Sunday morning and go to these churches and hear these men of whom our nation is proud: Gunsaulus, Barrows, Chichester, Henson, McIntire, etc.

The young men have the opportunity of getting "points" all the week at the Institute; surely you girls should have the chance to do likewise for a few hours Sunday morning. But **they** will not suggest it; it never occurs to the average man that a woman need know **any** thing beyond baking and brewing. So you ladies will have to talk it over and then suggest it, not as being a favor **granted** but as being **your** share of **getting** something out of your Chicago experience — which is your duty as much as to be always **giving**. There I guess that is enough of a **lecture**, isn't it for once . . .

Your friend & cousin
Emily P. Z.

Lina Zook to Her Family

Chicago, Friday,
[January 29, 1898]

My dear Elva and Mother
and all the rest,

I see that I'll have time for only a scribble this week, so now while waiting for my pies to bake I will begin. I wish I could tell you of all the work for this week. Every moment is just loaded, but we are as happy as can be with it all. We have had the privilege today and all week so far to help a great many people. I have been cooking, but somenow it seems since I need double strength God just gives it to me as I need it. We go to bed at twelve and get up about six and stand it real well but we do get real tired sometimes. It seems sometimes we could not do one thing more, and I am very glad God only requires what we can do. I thought I was going to — just for satisfaction — tell you how we have worked since yesterday morning. I could not begin to follow Mary, although she has worked at sewing school work a good bit, but I'll just take you along with me.

In the morning of course the first thing was getting up, starting the fire, and getting breakfast. We had oatmeal, rolls, coffee and oranges for breakfast. Then I washed the dishes. Fred sometimes when he is at home reads to us while we wash dishes; yesterday morning he had some of my letters and read character for me from the hand writing.

I was not quite through with the dishes when Mary came out and said, "Come in the room." I noticed that she had to make an effort to look sober. I asked, "Do you want only Fred?" "No, both of you," she said. So we went, and there was

Brother J. S. Coffman. He is natural but looks tired.

Then I finished my kitchen work, fixed some things for dinner, then went to baste sewing-school blocks for about five minutes, then went to get dinner as I had to have it ready at 11:30. Bro. C. left right after dinner. Then I washed my dishes again and went out to help my sick.

One place — the first one I went to — is about as touching a picture as I ever saw; we'll just stop here to look at it. A little boy about nine years old has for sometime been coming here once in a while to beg. I promised to visit him sometime but was not in a special hurry as I supposed it was only a poor home like more of the others. Tuesday morning, however, he came with a prescription from Dr. W. who said he should ask us to get it for him. I wondered at the time why but understood after I got there. I took the prescription and in the afternoon, in one of the worst snow storms I have ever seen, I went to Canalfort to the druggist and got the medicine. Then I walked through the snow to the place and found the mother sick in bed, with awful pains, the children, the oldest boy nine years old, in the room trying in vain to keep a crying baby quiet. The mother looked so sick I was afraid she might die any time, the baby the awfulest specimen of humanity I have ever

seen — seven months old and it looked smaller than most babies of as many weeks. You can imagine how I spent the next hour.

But to resume my story on yesterday, I fixed her something to eat and took it over. I found her moaning, and the children, oh, so noisy. I took some clothes along over, then gave her her medicine, washed and dressed the baby — a mere bundle of bones and skin, so poor; then I washed the children and fixed things a little. I was going to make fire — it was real cold in the room — and found only a few small chunks of coal, not a good fire shovel full. I went away then, stopped at Mittler's — did I tell you that they are going to live as Christians now, they were Catholic — had a little chat there. I got my pocket book; then I went to the coal office, ordered coal for the Myers family, then went to see if Mrs. Gebhart would wash a few pieces for her, which she said she would, — by the way, we redeemed Mrs. Gebhart's furniture (you remember the place, Mother, where there are five children and where they had only two chairs when we were there).

Then I went to Mrs. Perlchs to get her little girl, whose shoes were all worn out, to take her to York's for shoes. I did not find Mrs. P. in, but her husband, who as usual was drunk. So I started for the store and met Mrs. P. with the little girl.

John Horsch Mennonite History Essay Contest Report 1977 - 1978 Winners

CLASS I—GRADUATE AND SEMINARY STUDENTS

- First: "Virginia Mennonite Mission Work in West Virginia (to 1900)," by Barbara Nelson (Associated Mennonite Biblical Seminaries).
Second: "Isaiah W. Royer, 'Beginnings . . .'," by Steve Fath (Associated Mennonite Biblical Seminaries).
Third: "The Issue of Nonconformity Among (Old) Mennonites in the Early Twentieth Century," by Larry Augsburg (Associated Mennonite Biblical Seminaries).

CLASS II—COLLEGE JUNIORS AND SENIORS

- First: "A Prophetic Voice in Race Relations?," by Jan Bender Shetler (Goshen College).
Second: "Humility: The Foundation of Mennonite Religious Outlook in the 1860s," by Joe Liechty (Goshen College).
Third: "Current Fund Operations of Bethel College: Philosophy and Statistics, 1932-1977," by James M. Harder (Bethel College).

CLASS III—COLLEGE FRESHMEN AND SOPHOMORES

- First: "The General Conference Mennonite Church's Stance on Nonconformity," by Janet Neuenschwander (Bluffton College).
Second: "The History of the Hans Herr House," by Bruce S. Entz, (Bethel College).

CLASS IV—HIGH SCHOOL STUDENTS

- First: "History of Eastern Mennonite Seminary," by Judith Anne Reitz (Eastern Mennonite High School).

—Leonard Gross, Contest Manager

So I took her along and got her a nice pair of shoes for 54 cents. Mrs. P. makes the living for herself and family almost alone and she has a very hard time. So little Manda was very very glad for the new shoes. Her mother cried for joy when she thanked us in the evening at the meeting. She said Manda told her she asked Jesus every evening for shoes and when she got home with them she thanked Him for them. I think Abner will be satisfied that I used his quarter to help the poor on this trip. I went to the grocery then and got some provisions as Mrs. Myer's children said they had nothing but coffee all that day — the coffee I had given them the day before. So you see the quarter went to help Christ's little ones, and I know Jesus will remember it. I got the groceries, then hurried home just in time to get lunch. Bro. Y. went to the store to get my baskets. Mr. Lober sold to me at reduced rates for the poor. Then washed dishes and got ready just in time for meeting. We had a very good meeting. Bro. Leaman preached such a nice little sermon.

After meeting I just felt as though I must go to see how Mrs. Myers is. So Bro. Y. volunteered to go with me. We found them as usual. Mrs. M. had a great deal of pain. We brought her an orange, put the baby to sleep, and Bro. Y. held a little service and we sang a few pieces, then came home. Had worship — sang "One More Day's Work for Jesus," fixed the fire, and went to bed at 12 o'clock.

Oh yes, there was one thing about yesterday forenoon that I failed to mention: the letter from home, I was so glad for it. Mother your letters are as dear and good as ever. Don't get lonesome; God is with us everywhere, and oh, Mother, it is a privilege that we can all be in corners where we can "help somewhere." You trained me and sent me out; now get the rest ready, and while they are there, enjoy them. But we all want to be busy for Jesus somewhere. Yours is a noble blessed work, Mother mine, and Father, too. I can never tell how much the homefolks have helped me and through me, I hope, others.

You ask about the millenium; I don't know — I am not sure where we will be, but I am satisfied wherever we will be we will be together anyway, and will be perfectly happy. I like to think that Jesus is coming soon, but when I see these people I just long that they may turn to Him before it is too late. Now Mamma dear, don't get lonesome. I am only

in another corner of the Father's vineyard, trying to train some of these vines so they may yield fruit for Jesus. You are training them at home. I'd like to be with you more than I can tell, but I am happy here because it is the Master's work . . .

Oh yes, I bought a book with those 50 cents. Addie Y. sent me a little too so I put it together and bought *In Tune with the Infinite*.— Lina

Mission Contribution: Letter to Lina Zook

Garden City, Mo.,
March 23, 1898

Dear Friend and Sister in Christ,

Greeting in the blessed name of Jesus. I suppose you will be surprised to receive a letter from me, but as I have been reading so many of your kind and edifying letters in the *Herald of Truth*, I felt moved to write to you to give you a few words of encouragement and indeed wish God's richest blessings to be with all the workers. We were truly made to rejoice in reading in the March 1st number of the *Herald* of some of the results of the work in the Home Mission. May you never grow weary in the work that God has given you to do as we know the worth of one soul. Let each of us in our respective places labor faithfully for the Master giving Him all the praise and honor for the results and we can be assured of His blessing upon the work.

And I wish also to encourage you to keep up writing the mission notes for the *Herald of Truth* as it creates more of a missionary spirit within us when we read of the work and its results, and especially was I impressed in reading of that poverty stricken home that you visited and helped. Thought I would send my little mite in this letter as I thought to have you use it when going into such homes. Am sorry I did not get it sent before this cold wave, as I suppose it also reached Chicago and found some homes without coal enough to keep warm.

To be in some missionary work is a work that I have a great desire to be engaged in. But as we can not all be out in the field at work, I will be content to stay back for the present and help take care of the stuff as were David's two hundred men while the rest went and brought back the spoil. But I am glad that those that stay back need not be idle but that there is a work for each to do and that we also can help those that are out at work.

We have of late been blest spiritually by ministering brethren among us, bringing us the true bread from heaven. At present brothers Daniel Kauffman and Daniel Driver are with us and expect to hold some meetings. We kindly ask you to remember the work at this place when coming before the throne of grace.

I will not weary you with a long letter; a personal letter from you would be very much appreciated but can not ask that much of you as I suppose your time is about all taken up in your other work. Suppose you remember me. I met you when I was in Wayne County, Ohio, five years ago. I will close by wishing you all God's richest blessings in the work.

Yours for the cause of Christ,
Nancy Hartzler

[P.S.] The sisters Emma Shepp, Ettie Greaser, Sarah Hartzler, and myself each give 50 cents to be used as you see fit.

A Communication

Paton Yoder has kindly pointed out a mistake in my article on Tennessee John (July 1977). Contrary to what is stated in the article, the first child of Tennessee John was Mary, born in 1827, and married to David Beiler. The second child was Elizabeth (Betsy). The other children who follow are listed in their correct order.

I feel Paton has done a fine job in writing the biography of Tennessee John. I hope it will be a good seller. We are interested that it gets printed and comes on the market. The *Intelligencer Journal* (Lancaster), October 6, 1978 (p. 19), had an interesting column.—C. J. Kurtz, Elverson, Pa. (October 10, 1978).

News and Notes

David Luthy, a *Bulletin* reader from the Amish Historical Library at Aylmer, Ontario, comments on the last issue, featuring Rose Lambert on the cover: "I thought it would interest you to know that Amishman S. D. Guengerich of Amish, Iowa, steadily promoted her (Rose Lambert's) work in Armenia in the *Budget*. The *Budget* is a much-overlooked source of Mennonite history."

Recent Publications

Brenneman, Paul E. and Lois (Hershberger) Brenneman. *John J. Miller and Magdalena Miller and their Descendants, 1833-1976*. 1976. \$3.65 postpaid. Order from the authors, Rt. 3, Iowa City, Iowa 52240.

D. E. Mast: Commentary An interpretive communication from David Luthy, March 30, 1978.

Because of your interest in D. E. Mast, I thought I would take a little time this morning and write down a few facts you may not be aware of.

First of all, the *Mennonite Encyclopedia* (III, 536) has a lengthy entry on him.

Secondly, in May 1975 a genealogy for him and his descendants was published by Mr. and Mrs. Eli D. Mast, Box 299A, Route 2, Dalton, Ohio 44618. It has a very distinctive cover in that it lists all four of his wives in quite large typeface . . .

Thirdly, mention has been made numerous places about his interest and frequent contribution to the *Herold der Wahrheit* with his writings then being published in book form ca. 1938 by J. A. Raber under the title *Anweisung zur Seligkeit*. The *Mennonite Encyclopedia* says that this volume was published ca. 1930, but the first mention of this book in the *Herold der Wahrheit* was in the July 1, 1938 issue with the title "Ein wertvolles Buch" so I would presume that it was published for the first time ca. 1938. A reprint of the volume appeared in 1957 with Benjamin Esh of Ronks, Pa., as publisher. And Raber's Book Store, Baltic, Ohio, reprinted it in 1975, but it bears no printing date. The book was translated into English and published in 1955 by John B. Mast. Reprints were made in 1958 and 1973. The title is *Salvation Full and Free* which is not at all a close translation of the original German title.

While D. E. Mast has often been mentioned as a supporter of S. D. Guengerich's *Herold der Wahrheit*, nowhere has mention ever been made of his support of Guengerich's earlier paper *Der Christliche Jugend - Freund* which Guengerich founded in January 1878 and edited through the December 1880 issue when M. D. Wenger became the editor and the *Mennonitische Verlags-Handlung*, Elkhart, Indiana, the publisher. I have not checked all the 36 issues for the span Guengerich was editor, but I do remember seeing contributions by D. E. Mast. . . . Thus, when S. D. Guengerich founded the Amish *Herold der Wahrheit* in 1912, it was only natural that D. E. Mast would contribute materials to it. A question for which I would like an answer is: Where did Mast contribute from 1880 to 1912? I can't imagine he wrote nothing during that time.

Perhaps a check of the *Gospel Herald* would reveal articles he wrote, or the *Gospel Witness*, but I rather doubt it as he seemingly preferred to write in German. He may have written for Funk's *Herold der Wahrheit*.

Singers Glen Celebration

Singers Glen Music and Heritage Festival is the title of a 48-page booklet prepared as a collection of articles and a program of events in celebration of Joseph Funk's significant contributions to Mennonite and general Early American music. It was held in the small pastoral village of Singers Glen August 11, 12, and 13, 1978. Twenty-one of the 48 pages are devoted to photographs, significant historical articles and details concerning the program and festival planning; the remaining pages are local advertising. Copies are available for \$2.00, plus \$.60 postage and handling, from Singers Glen Music and Heritage Festival, P. O. Box 1978, Singers Glen, VA 22850.

The articles include one on the village and another on Joseph Glen written by Dale MacAllister, a local history buff and school teacher at Broadway, Virginia, who lives in Singers Glen. Another article entitled "A Brief History of Shape-note Music" is reprinted from *Goldsenseal*, a quarterly publication of the State of West Virginia and was written by Alice Fortney Welch. Larry Huffman, principal of the Plains Elementary School in Timberville, Virginia, has contributed an article with pictures on the "School in Singers Glen" and another on "Turning the Wheels to Yesteryear". J. Robert Swank prepared a detailed community map on which he locates houses, stores, factories, and the like with a most informative Key with brief comments and descriptions.

The major event for the three-day celebration was the presentation both on Saturday afternoon and evening of Alice Parker's Opera, in a Prologue and Two Acts, entitled "Singers Glen." The story tells of Joseph's life in relationship with his family, his music and his church. The opera, directed by Kenneth Nafziger, Director of Music at Eastern Mennonite College, calls for a large cast and was made up of a mixture of local Mennonite persons and other community persons of many religious persuasions. It comes to climax when Joseph's music interests come into sharp conflict with the local church leaders. The afternoon performance of the opera was given to an overflow

crowd among which was an aged descendant of Joseph Funk who was recognized, along with all others who were present and related to him. Author/Composer Alice Parker was also present and given an ovation.—Gerald C. Studer

Our Musical Heritage

Two hundred years ago a boy was born
And came to Singers Glen. Amidst his kin
He grew, made song. With spirit, writing pen,
And printing press, he then gave birth the morn
Of this our heritage. His special notes adorn
Ten thousand hymnals praising God —with sin
Deplored. To music: his commitment; while men
Proclaimed his genius—like as of Gabriel's horn.
So here he lived: this "Father of Song in the South";
Whose house, preserved, is now a National Shrine;
Whose grave is one of many on the hill.
We're glad you've come. Be yours another mouth
To sing; make of this festival a living vine
To Joseph Funk, who treads among us still.
(—Mary Swank Reinhold; Sonnet 93. By permission.)

Book Reviews

Mennonite Peoplehood: A Plea for New Initiatives. By Frank H. Epp. Waterloo, Ontario: Conrad Press. 1977. Pp. 120. \$4.50.

One reviewer suggested that this would be the most talked-about Mennonite book in 1977. I hope it was. If true, it was so only among those Mennonites who had reflected on the broader situation of self-awareness — and it is my opinion that too few of us have. Most of us are rather pre-occupied with our own little world. Frank Epp would challenge this but his volume must be read for it to hit its mark.

Epp says in his Introduction: "At the heart of the peoplehood concerns in this book lies the future role of those American Mennonite institutions which have unselfishly served so much of the Mennonite world in the past, but which are in danger of dominating the Mennonite world in the present and the future." We can only commend those thousands who have unselfishly served so much of the Mennonite world in the past, but we must also face the charge that an equal number of us have little or no

awareness that this "service" can turn to domination and be a "danger."

How can goodwill and generosity be a danger? A response of surprised indignation only illustrates the degree to which naivete can be the unwitting offspring of doing good. We are failing to be wise as serpents in the midst of our efforts to be helpful.

Perhaps it was Providence that arranged that I should read this book while on a deputation trip to Mexico to visit the congregations there begun by and related to the Franconia (Penna.) Mennonite Mission Commission. Not incidentally, I had just heard a Mexican describe in personal conversation how it feels to be a citizen of a third-world country that shares a long border with an affluent and highly developed country like the United States. He used the vivid but disturbing analogy that it is like "sleeping with an elephant" — a kindly elephant in many ways but ponderous and unbargaining in its movements.

Those gentle comments and courageous rejoinders we have heard from time to time from our fellow-believers to our north are to be taken far more seriously no doubt than we have heretofore imagined. And if from them whom we fondly, and perhaps falsely, believed we were treating as equals, then what about those brothers and sisters in India, Tanzania, Indonesia, etc.?

Author Epp raises a great many considerations that for too many of us have long been "out of sight, out of mind." I suspect that most Americans will approach this book with resistance, thinking that Epp is imagining things and supersensitive. How dare he even kindly say all those things when we state-side Christians have so selflessly given of ourselves to others? Has it not just been good stewardship on our part to take the reins of leadership when the Lord has so blessed us with personnel, and goods, and expertise?

On the other hand, if we are as well-meaning and transparently generous as we would like to think, we will be patient while our brothers and sisters to the north raise some questions and probe some realities. Instead of indignation at ingratitude, we will in all good faith listen carefully and be willing to see ourselves as others see us.

This book deals with various facets of a Christian people's identity and task. It addresses theological foundations, historic experiences, cultural commonalities, ecumenicity, nationality, church structures, internationalism, partnership with younger churches, and interfaith dialogue.

This book has been written with the particular purpose of becoming a part of the mix which will "stew and brew" during the Tenth Mennonite World Conference at Wichita (held July 25-30, 1978). Its relevance, however, certainly goes beyond that historic occasion.

Let me quote a few statements that characterize the contents: "Basically, I will seek to show that nationality needs at this time to be an ingredient in peoplehood . . ."; "Resistance of national incantations does not of necessity require a national damnation"; and "It is the thesis of this paper that while the (Mennonite) institutions had a multi-dimensional character, their fundamental nature was American." The thrust of the book will undoubtedly make its impact upon the readers at a variety of different levels, depending upon their self-awareness. The one issue most likely to strike the largest number of readers is the relationship of American and Canadian Mennonites.

Epp's concerns literally beg to be discussed with others. He has anticipated this and has added a few pertinent questions at the end of each of the twelve chapters. This book could be the grist for a very stimulating, even if frustrating, series of discussions for a Sunday school quarter, since it insists upon dealing not with sweet-sounding words but with the "nitty-gritty" of the Christian life as it relates to the ever-widening fellowship in Christ to which baptism commits us. In any case, no active Mennonite leader/pastor can afford to overlook this book.—Gerald C. Studer

To God Be the Glory: The Mennonite Witness in Iowa City, 1927-1977. Gordon W. Miller, 171 pp. (Available from: First Mennonite Church of Iowa City, 405 Myrtle Ave., Iowa City, Iowa 52240.)

The question of what ought to go into the writing of a congregational history must ultimately be answered by the historical circumstances themselves, as well as by the underlying purpose of writing such a history. Here is a volume by a capable author who understands the dynamics of one city congregation, and who is able to communicate these ideas. For we have at hand a very special set of dynamics—which set city missions apart from the more traditional Mennonite congregations, especially for the early years of the Mennonite urban

mission movement (pre-1960). What are some of these elements which Gordon W. Miller lifts out for our consideration?

Miller, a member of the Iowa City congregation, weaves into his story something of the socio-cultural approach, examples of which can be highlighted to suggest aspects of the total story. From their beginning, city missions needed to live with the image that they might contaminate the life and faith of longstanding congregations (p. 19), an idea which held on through many decades of twentieth-century Mennonitism. The problem of television, for instance, is shown as an area which the congregation needed to come to terms with (p. 56). Rural-urban tensions over the fifty-year history of the congregation surface regularly, and Miller interprets these in a mature manner (e.g., p. 70). The question of whether to take on dual-conference affiliation needed many months to resolve. (pp. 69-73).

Over the past decade it seems that the congregation has indeed more than come into its own as a congregation, equal to other congregations in the brotherhood process of giving and receiving (corporate) council. For to be sure, Iowa City is no longer on the periphery of Mennonite thought and life, as many city missions have been throughout most of their existence.

Wherein lies the clue to this transformation? Perhaps the new vision of what the church ought to be and the congregation's working in such a manner that it is becoming this vision suggest part of the answer. The present pastor, Edward Stoltzfus, sees the church as "a voluntary, believing community gathered around Christ, at work in the world." (p. 79). Part of this vision is the idea of a shared congregational leadership, in tune with the idea of a gathered community.

The historical section is uncluttered and hence highly readable. A major reason for this is that eleven "Summaries" of various facets of church program are presented in an extended appendix. Other separate documents of unusual significance for Iowa City are appended as well. Many photographs are well placed throughout the volume.

Here is a readable volume that should interest many persons who have no direct ties to Iowa City. It is also exemplary for other congregations who someday may want to produce their own congregational history.—L.G.

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Mennonites in the Near East, 1920-21: Through the Eyes of J. E. Brunk and Daniel D. Stoltzfus

With the conviction that he ought to do his part in relief work following World War I, Joseph E. Brunk left his wife and two small sons to spend a year in the Near East. The weekly letters to his wife, Alice, provide an entertaining and informative record of his experiences. These letters, edited and introduced

by Ivan W. Brunk, eldest son of J. E. Brunk, are now available in a volume published by the Historical Committee of the Mennonite Church (see page three).

In 1920 the Mennonite Central Committee had just been organized, and J. E. Brunk had accepted a twelve-month assignment in the

first MCC relief unit in Constantinople. Acknowledging himself as young, inexperienced, and hence somewhat naive, Brunk resolved to keep his eyes and ears open. He accepted the advice of other, experienced travelers; soon after his arrival in Constantinople he already seemed alert to the needs he faced there and aware of the many profound differences between his own American society and the new situation in which he was so suddenly plunged.

Brunk's unusual ability to chronicle history as it was happening, and the distance which he was able to maintain in order to reflect interpretively about the historical developments, combine in this recently-published volume to give to the set of separate documents a "story" quality that absorbs the reader's attention like a well-written novel. There is development of plot, as well as excellent character description. Idea and fact combine, producing a deeply insightful story. This is indeed a unique set of documents about Mennonite relief work during the infant years of the MCC. It encompasses the whole of the Mennonite work in Constantinople and interprets the Russian scene from the perspective of the early 1920s.

J. E. Brunk was also aware of both the strengths and weaknesses of his own beloved Mennonite brotherhood. His constant reflections in this regard add immeasurably to the value of this volume; similar philosophical insights into all compartments of life surface on almost every page of the Constantinople story.

J. E. Brunk was an optimist. Even when he himself was robbed, apparently by a refugee who was just being outfitted with a good set of clothing, Brunk was able to think affirmatively of all the refugees; he deeply hoped that a sense of human dignity might again be instilled in those destitute and smelly nobodys. And Brunk describes these conditions in explicit, but never disrespectful, terms. He relates, in addition, the stories these thousands of refugees brought about conditions in Russia; the Mennonites are, of course, for Brunk a major part of this Russian scene.

Printed below is one of the letters from this new volume of documents. It is a good example of the detailed



The J. E. Brunk Family, 1922: Alice, Joe, Milton, Ivan.

and reflective description provided by Brunk for his family — and for the beginning Mennonite relief story in Constantinople.

The excerpt from a letter written twelve days later mentions a story Daniel Stoltzfus wrote, about his experiences in interior Asia Minor. The account of these adventures, as Stoltzfus reported them to his family, is also included in this issue. (A team of scholars is currently working on several volumes highlighting the MCC story over a sixty-year period, to be published by Herald Press [Scottsdale, Pa.] in 1980-81.) —L.G.

Constantinople,

January 2, 1921

My dear wife at home:

A happy new year to you, but it will of course get there quite late, but better late than never. You see many poor people in these parts have no one to wish them well. It makes tears come to my eyes very frequently when I listen to the sad story of some of these poor, unfortunate folks. I think I shall appreciate my home state and country as never before when I return.

We saw some pictures of the massacres in the interior of Turkey where whole villages were killed and thrown into caves or ravines to decay. I mean the Christian population, which means all that are not Moslems, Greeks, Armenians, and perhaps Italians. One picture showed large heaps of mangled bodies, and on another we saw where guards were guarding an entrance to a cave, but the stench was so bad they were holding their noses shut. We hear terrible reports of things in Russia, how the Bolsheviks deal with their enemies. It is the same story one hears where war and bloodshed are carried on. Some of the places must be in very bad condition. Wood and coal are scarce as well as food and clothing. One of the Russian Mennonites said that he paid more than four times as much for the pair of shoes he wears than he paid for the house he lived in and 150 acres of land. Can you comprehend that? One hears some astonishing facts and by what we see we are compelled to believe.

There are constantly more Mennonite refugees coming to the home.

Last evening fourteen came at one time from a soldiers camp about seventy-five miles south of here. They report that there are forty more there who want to get away. We now have sixty-four in the home. When the men came they are dreadful dirty and often lousy from not having clothing to change or places to wash. While the home is far from ideal, it is a great improvement over being on the street. One of the new men this morning told me how he lost his parents and wife since he was away from home.

After the services this morning we all went to the Russian Y.M.C.A. for our lunch. I walked down through town gazing at the windows, observing the prices and strange products. As the streets are narrow and the sidewalks only about four feet wide, you can imagine that there is not much room when everyone wants to be out. The main street has a double streetcar track, then the autos and hacks crowd around the cars. Some of the narrow streets have no sidewalks, consequently the people walk in the middle of the street and just step aside for autos to pass. These streets were not made for twentieth century traffic.

I spent my New Year's Day giving out clothing to the young Mennonite men. As the suits were mostly small and the men large, it was no small task to fit them out. Then so many of the coats were for preachers and not a few of the trousers were broadfalls. Now can you imagine how that went for a group of young men who never heard of such costumes? They did not want to give up one uniform to take another; they said that they were tired of uniforms and wanted civil clothing. I will have more to say about uniforms when I get home.

Giving away clothing is not an easy job, especially when the clothing is old and the people want new things. This clothing should have been given out to farmers and working men because so many of the things are out of style or in bad shape. One difficulty is that people come and get clothing and go to the Bazaar and sell it, and then go to some other place to beg more things. This afternoon one

man came and told me that he could get a job at a certain restaurant if he had civil clothes. As I suspected his story, I told him to just wait a few minutes, and then I would go down to the place and see if it was really so. But when I was ready to go he was not to be found. He told me that his wife had work there and he wanted to be with her, but I guess that there was a little hook in the case.

Many of the things are fine, such as underwear, stockings, overcoats and children's clothing. But many of the women's coats are little out-of-style coats that were cleaned out of wardrobes in the states. There are so many of these short-waisted coats with big sleeves. The shoes are quite poor, so it is a bit embarrassing at times for me. Well, these difficult things belong to mission work too, it is not all to look sober and talk nice.

On New Year's Eve we were up until nearly midnight. Then when we were just about ready to go to sleep, the guns began to crack and kept on getting louder and faster. Then the whistles began to blow, and all together it sounded to me like what may have been war. I went upstairs to see what the other fellows were making of the situation. They said: "New Year", which relieved me considerably. Frank (Stoltzfus) did not realize what it meant at first either, so he felt like I did. We thought about it so much more because we were held up the other evening and searched for weapons. And the same evening someone shot off a gun on the street near our house. Then all the while we have been discussing the unrest here. It is hard to tell what will take place in the next year. . . .

January 16, 1921

. . . I used to hear so much about the cruel Turks, and now I can hardly realize that I am in Turkey. Of course, they do not have much authority here any more, so that it is not like being in the interior. The copy of the story that I expect to send in a separate envelope was smuggled out in Dan Stoltzfus' boot leg. Here we send our mail out with the British post, so that the Turks cannot interfere.

From your loving husband, Joe [Brunk]

The *Mennonite Historical Bulletin* is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editor: Sharon L. Klingel-Smith; Associate Editors: Lorna Bergey, Hubert L. Brown, Carolyn L. Charles, Ernest R. Clemens, Amos B. Hoover, John A. Hostetler, James Mininger, John S. Oyer, Wilmer D. Swope, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10-25), sustaining membership (\$50-200), and patron membership (\$250-500) per year, may be sent to the editor. (Library rate: \$5 per year, \$15 for a three-year renewal.) Articles and news items should be addressed to the editor, 1700 S. Main Street, Goshen, Indiana 46526 (Tel. 219 533-3161, Ext. 327).

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The Near East, 1921 Through the Eyes of Daniel D. Stoltzfus

Daniel D. Stoltzfus was one of the early Mennonite relief workers sent out to work under the Near East Relief Committee. Later the Mennonite Church sent out relief workers under its own relief committee. J. E. Brunk, also featured in this Bulletin, was one of the latter. The service terms of Brunk and Stoltzfus overlapped, and Stoltzfus visited the Constantinople unit of which Brunk was a part. The Near East Relief Committee stationed Stoltzfus in the Aleppo district of its Syrian work. As the following letter illustrates, however, he often did a great deal of traveling under very trying circumstances.—S.K.

Constantinople,
January 9, 1921.

Dear ones at Home:

I am thankful to our Heavenly Father for the privilege of addressing you again in this way. No apologies are necessary as you will understand why I did not write. I wrote my last letter just before I left Aintab about Oct. 15. Since then I have had a most extraordinary trip through the interior of Asia Minor. It was all quite unexpected as I did not expect to go on through when I started out.

I was traveling with Mr. Burdick, a man sent out by the New York office, an expert accountant, whose business it is to install a new system of bookkeeping. Mr. Burdick is a jolly good chap and we had a fine trip, 1400 miles by auto. I would like to tell you all about my trip but it would take too long. I had a long letter ready to send home when we reached Samsun but we were not permitted to take any writing with us whatever. Of course, I succeeded in getting some valuable papers through by hiding them in my puttees. I also slipped my diary through by having someone hand it to me on the pier after I was searched.

The first day after leaving Aleppo we had a little excitement. We stopped at a village to inquire the way. Around the hill we spied some Bedouin tents. These did not look good to us so we drove off at once; our sudden departure caused suspicion. We had not gone far when our interpreter chanced to look around and spied several horsemen coming after us at lightning speed. The odds were against us for the road was not very good—I pressed heavily on the accelerator but to no avail. Several shots were fired; we ducked our heads as if

to dodge the bullets. The little Arab stallions were gaining on us rapidly; several more shots were fired and we stopped. We were soon surrounded by a score of as savage looking chaps as I had ever seen. Our interpreter heard a young chap, who had just arrived, say [that] these men must be killed at once.

We had just crossed the French and Turkish line and they thought we were French. We told them that we were Americans and that I had taken tea several times at the house of a prominent Turk in the neighborhood (Tahah Effendy). We passed the cigarette around and jollied them a little but they were still suspicious; five of them insisted on riding on our already too heavily loaded car into Jerablus. To make sure that they were not being beaten in the game, they sent for Tahah Effendy at once. We had not been at Jerablus very long until my old friend came riding into town with an escort of armed soldiers. He recognized me at once and after the usual eastern custom of saluting, we made our happy departure.

We crossed the Euphrates at Birecik making the fifth time for me. As we entered Urfa we were stopped by the Government officials. All our papers, letters and books were taken away from us. They finally returned everything except some clippings which were taken from one of the newspapers at home. We stayed in Urfa five days. I spent the time horseback riding, reading books and playing my favorite Hawaiian records.

We reached Diyarbakir in one day—a typical Turkish town away from the influence of modern civilization. It is a walled city and the [walls] are still quite intact. The Tigris River which flows just out-

side the city wall is very beautiful. I rode across it on horseback and rode upstream on the right bank where I had a refreshing dip in the sacred waters. As I rode along the banks of the river, I saw many human bones lying around. I was told that many hundreds of Armenians who had spent weeks of untold sufferings at the hand of the cruel Turk plunged themselves into the water to end their miserable existence.

From here we went to Mardin, another interesting place overlooking the large Mesopotamia plain. The city, itself, is about eighteen hundred feet above the level of the plain. Up on the highest peak is the old citadel; I rode up here on horseback. Mr. Zimmerman is stationed here and is coming on fine. Weaver at Urfa is not doing well for some reason. The boys here in Constantinople even knew about it. I suppose it is all over at home. Miss Halmer, the director of that station, has asked to have him removed.

Back to Diyarbakir and on to Harput the next day; I never saw such watermelons and cantaloupes as they raise in the Tigris River Valley—monsters—things as big as those huge pumpkins we used to raise on the farm. It rained all day on our way to Harput and the road was almost impassable, up and down, in and out continually, a high cliff on one side and a deep ravine on the other with a road about ten feet wide, slippery and slanting toward the precipice. I hope I shall never experience such a trip again.

We saw a beautiful lake up among the hills, the head waters of the Tigris, at the same time in the valley to our right was its rival the Euphrates. Five days in Mardin, three in Diyarbakir, one week

DEAR ALICE

The Tribulations and Adventures of J. E. Brunk, a Mennonite Relief Worker in Turkey in 1920-21 as Depicted in Letters to his Wife.

Edited by Ivan W. Brunk

The first in a series of *Mennonite Historical Documents* published by the Historical Committee of the Mennonite Church.

Excerpt featured in this *Bulletin*.

Available while supply lasts for \$10.95 postpaid.

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Mennonite Historical Association
1700 S. Main Street
Goshen, IN 46526

in Harput. I was supposed to go back from Harput but there was no one here to take Mr. Burdick on so it was up to me. There was an auto load which left here for Serios (Sivas?) the morning of the same day we arrived. We stayed here (Harput) one week and arrived at Serios (Sivas?) before they did. They were on the road ten days; we made it in two. We stayed in a hon for the first time. I pity anyone who must stay in a hon overnight — nothing but a mud hut with no fire and plenty of bugs. Mr. Airgood was running the car when they left Harput but they broke down; the rest of the way they went by donkey, by wagon or walked.

I never saw such a place for smashing cars and breaking down. I have made quite a record, so far have been making good time and no accidents. Early this morning Mr. Hopkins came to the door and asked if we had heard the news. He said John Warye arrived last night about midnight; his car broke down about fourteen miles out of town and he walked all the way in. He said he would wait in Constantinople for me and we would spend Christmas in Jerusalem together. We stayed in Serios (Sivas?) one week then went to Kaisaria where John Warye was stationed.

I enjoyed myself here as usual — climbing hills and riding horseback. Mt. Argaeus is just a short distance from here, the second highest [!] mountain in the world. They spoke very highly of Mr. Warye here; they call him Johnny. He had charge of the boys orphanage here and was very much attached to them. He taught a class in Sunday school. There is a stronger religious spirit manifest here than any place I have been. They have worship every morning — Sunday school and church service. Mr. Beech, the director of the unit, is a fine young man, a graduate of Harvard.

At Diyarbakir we received permission from Nahad Pasha, a high military man, to travel to Samsun. This pass required the signature of the head man of every village we passed through. It was also required, for instance, if we were at Serios (Sivas?) and wanted to go to Kaisaria, for the Vollie at Serios (Sivas?) to mention on our pass that we could go to Kaisaria with his approval.

The day after we arrived at Kaisaria we learned that the gendarme who permitted us to enter the town was imprisoned on the charge that our pass was not properly signed at

Serios (Sivas?). We telegraphed back to Miss Graphen at Serios (Sivas?) to help us out of trouble. In the meantime being held as "guests" of the government.

We spent several anxious days fearing lest we be invited to spend the winter under the protection of our undesirable hosts. The Americans here have had more trouble with the Government than is possible to tell. They took a car away from them, accused them of drilling their older orphans as soldiers, accused them of storing ammunition and rifles. Just about this time their hospital burned down [so] they accused the Americans of setting it on fire in order to burn the arms and ammunition before the Turks found it. On Thanksgiving Day several Turkish officials called around to see them just as they were ready to sit down and partake of a scrumptious meal. They searched the buildings until eleven o'clock at night for wireless apparatuses. They found, as they thought, some very suspicious instruments, two tuning forks, several small dry cells, one little home organ which they described as follows — twenty-six white and twenty-five black. We finally got away and had a fine trip to Serios (Sivas?).

We spent Thanksgiving at Serios (Sivas?); we went out to the farm for dinner then took a walk back among the hills. The evening was spent at the college by an open fire place. About nine o'clock Mr. Custer arrived from Merzifon. He was mud all over for he had his car stuck in it and had to walk twenty miles for someone to pull him out.

We stayed about a week then started off. The roads were fine. November 30 Mr. Custer started out with us; he was going to Merzifon. He is a very conscientious person in some ways. He had done missionary work in Africa.

We showed our papers to the government official just outside of town. He was not satisfied with our papers but we watched our chance and slipped away. The other car did not follow so we came back. When we arrived, Mr. Custer was under arrest. The gendarme had insisted on riding on his car [to] bring us back. Mr. Custer tried to push him off; he then grabbed the steering gear and turned the car into the ditch. Mr. Custer pulled a revolver and therefore was arrested.

We all turned back and spent the rest of the day testifying in courts. New orders came from Angora that no one was permitted to travel without special permission from An-

gora. We wired at once for our permission. The trial came off on Tuesday. We all appeared; Custer was given six months in a Turkish prison. He appealed to a higher court. The reply from our telegram read as follows: Mr. Burdick was to discontinue his auditing, that if there was any auditing to be done it was to be done by a Moslem.

I scarcely knew what to do to pass the time; we had been here almost a month. We never went to bed until midnight. I read several books. "When a Man's a Man" was one — a very good book. I think you have it, Rebecca, or borrowed it [from] Ezra. We got up when we were ready, went downstairs, and rang the bell for breakfast. Horseback riding was my favorite outdoor sport. I also spent some time at the Y.W.C.A. in charge of Miss McFarlin; she is from Greensburg, Pa. My favorite record was Whispering Hope. Many anxious days passed waiting for our papers, as this time we asked for permission to go to America. There were about thirty Americans waiting in Samsun for permission to leave the country. We thought Serios (Sivas?) was a good place to wait. Permission finally came; we sure were happy.

We made Merzifon in one and one-half days which was making very good time. We arrived Sunday evening; I attended services in the evening. There is a good college here, several good mission workers, a strong spiritual atmosphere. I attended chapel services. The audience stood and clapped hands as we walked to the platform. Mr. Wiley is one of the missionaries here; he was one of the Sibaney bunch last spring. Mr. Myers of Lancaster City had been stationed here.

December 23, 1920, [we] arrived in Samsun — had a nice trip, made it in one day. We saw the Black Sea seventeen miles away. There were several boats lying in the harbor. It did me good to see the American destroyer flying the stars and stripes lying in the harbor. We had a nice Christmas, Christmas tree and stockings. We stayed about a week waiting for a boat; I got the Cadillac going and took several trips up and down the coast. We had many letters with us from people in the interior to their friends but we were not able to take a single one along with us. We were on the water three days, one whole day on the Bosphorus. It is about twenty miles from Black Sea to Constantinople. It was a clear day and the scenery was most

beautiful. I looked up Mr. Myers and in the evening we went over to see Mr. Slagel, Brunk, and Frank Stoltzfus.

I am having a lovely time here in Constantinople. Last Sunday we attended church at the Russian Mennonite home. Bro. Slagel preached a sermon in German. There is no telling when they will be able to get into Russia. In the meantime they are doing good work among the refugees here. Orie Miller is in Beirut now looking after some work. I had no idea of coming this far so did not bring my passport along so I will have to wait here indefinitely. I am not suffering, however. I made sixty dollars since I am here, easier than I ever made it before.

While at Serios (Sivas?) I bought one hundred dollars American money — one hundred dollar bills for one hundred Turkish pounds paper. As luck would have it one hundred American dollars is worth 160 (one hundred sixty) dollars Turkish at the present rate of exchange.

I heard the report is out in Beirut that we were held up and robbed. I presume you have heard all kinds of wild rumors about me. I also heard that Mr. Myers and Augsberger left Aleppo only a few days after we did with supplies for Urfa. They were held there over two months then took a chance and made their escape.

It is also said to be true that the French have taken Aintab. It sounds almost too good to be true. We sure had some time of it there this summer. They were still bombing the city heavily when I left. The French troops came into the Christian quarter before I left so the Armenians were in it which also meant that we were under fire also. It was not so much fun when the Turkish cannon began to roar; we were obliged to run and hide then.

Well, I must close. I have written too much already. I am expecting lots of mail at Aleppo. Your loving Son and Brother,

Daniel D. Stoltzfus

War Tax Pamphlet Published

Mennonites and War Taxes is a twenty-eight-page booklet by Walter Klaassen which traces the history of the war tax issue in Anabaptism, and suggests how Mennonites might relate to that history.

It was first published by the Lancaster Mennonite Conference Historical Society, but in this printing

the publisher is the Commission on Education of the General Conference Mennonite Church.

In the first chapter Klaassen outlines Anabaptist views on and attitudes to government. He notes that they do not speak with a unanimous voice. On the more specific issue of war taxes, Klaassen observes that generally Mennonites paid taxes without asking about their use. Mennonites usually compromised their convictions to support war efforts with taxes and noncombatant service. After World War II there was, states Klaassen, a growing awareness that Mennonites in the United States were participating in the preparation for war by paying taxes. He concludes by suggesting the past is not necessarily normative, and it is possible that God is revealing new understandings on old questions.

Copies of the booklet may be ordered from Faith and Life Press, Box 347, Newton, Kansas 67114 for sixty cents each.

The Gesangbuch

Herald Press has issued yet another in a long series of reprints of the *Gesangbuch*, an 892-page collection of 730 German hymns without music, written in prose style. The songs are arranged topically and indexed alphabetically by melody, subject, and Scripture reference. The book also contains a small section of indexed prayers.

J. C. Wenger, Goshen, Indiana, has prepared the following summary:

In the opinion of the late Harold S. Bender, editor of the *Mennonite Encyclopedia*, the Dutch-German tradition as exemplified in the Dutch hymnal called the *Veelerhande Liedekens* (Various Songs) of about 1554, and its German successor the *Gesangbuch* (Songbook) is somewhat comparable to the *Ausbund* (1564) tradition among the Swiss.

The *Gesangbuch* first appeared in Prussia in 1767 when the Dutch was dropped for German, and it was reprinted endlessly. When the Mennonites of Prussia migrated to South Russia in the late 1780s and thereafter they took the *Gesangbuch* along, and reprinted it there several times beginning in 1844.

When the "Russian" Mennonites came to North America (1870s) they brought it here, and were soon having the Mennonite Publishing Co. of Elkhart printing it, beginning in 1926.

The Old Colony and Sommerfeld Mennonites also had it printed in Mexico, beginning in 1940. The *Gesangbuch* has stood the test of time, just as has the *Ausbund* which is still used across North America by the Amish.

Patriotism and the Mennonites

John Funk in the following letter takes issue with a newspaper report (April 4, 1865), purportedly the view of all Mennonites. We publish in toto Funk's reply and the original newspaper account which prompted Funk's response.—L.G.

Chicago, April 10th, 1865

Mr. Editor: In the *Intelligencer* of April 4th, I notice a series of resolutions purporting to have been adopted at an annual conference by the elders of the Society of Mennonites (or Mennonists, as they are sometimes called), which, together with the remarks preceding them, place the Mennonite society not only in a very unfavorable light, but are entirely erroneous as setting forth the views of the Mennonite Church in general, especially among those who are unacquainted with our principles and doctrines.

The great body of the church known as the "Old Mennonites," in the middle and upper portions of Bucks County, as also those in Montgomery, Chester, Lancaster, and other counties, and in the States of Ohio, Indiana, Illinois, etc., all of whom are under the same organization, have always, and do still hold strictly to the non-resistant doctrine, both in principle and practice; that is, they believe that no Christian, according to the gospel, the teachings of Christ and his apostles, and their examples, can advocate war, or under any circumstances take up arms, or engage in the destruction of his fellow men. There are, however, several branches of the Mennonite Church scattered through all the above-mentioned counties and states who are less strict in regard to this matter, and some indeed who still claim the name, have so far deviated from the maintenance of these peaceful principles which Jesus taught, which Menno Simons, the great reformer, and many others so earnestly sought to promulgate and for which many in the past ages have suffered the most severe persecutions, that to encourage and teach war is no longer a matter of conscience with them. And it is probably that the resolutions above referred to may have had their

origin with some of these, but that these resolutions express in any way the views of the Mennonites in general, is entirely erroneous; for if we as a church, could endorse these resolutions, it would be an idle thought for us to claim exemption from military duty on account of conscientious scruples, and our professions would show a great inconsistency with our actions.

In adhering to a non-resistant faith, our religious obligations require us to be subject to the higher powers in all things that do not militate against the will of God. Hence, according to the gospel we are required to pay our taxes and dues to the Government, whatever they may be, cheerfully; and in no case and under no circumstances dare we in anything oppose the Government, or violate its laws, or deal unjustly towards it; this would be rebellion, not only against the Government but against God. The gospel requires us to submit to every ordinance of man for the Lord's sake; but when human governments require of us that which God forbids, we must — not oppose the Government — but "obey God rather than man," but our Government has kindly and generously recognized this principle of the blessed Gospel and so ordained its laws that we need not violate our conscience in performing all she asks of us.

Our religion further teaches us that the soul that is born of God, much as it desires and labors and prays that truth and righteousness and universal freedom may triumph, it cannot rejoice in those terrible victories which cause human blood to flow in streams, and hurry hundreds of thousands, perhaps unprepared, into eternity. But it will much more mourn, humble itself before God, and pray and labor to this end, that the fierce conflict of blood may be stayed, that the light of heaven may shine forth in the dark places of the earth, and that by love and kindness, and weapons which are not carnal but mighty to the pulling down of strongholds, even the spirit of peace and love, the final triumphs of truth over error, right over wrong, and freedom over slavery.

It is our duty, also, to pray for the chief magistrate of our country, for all in authority, and for all men, that we may lead a quiet and peaceable life, in all godliness and honesty; to be faithful in all things; to be honest in the sight of God and all men; to be humble, generous, given to hospitality, sincere in what

we say and do; to practice what we profess, and in all that we do, show forth that love, that meekness of spirit which ever distinguishes Him whom we profess to follow, namely, Christ Jesus, the Prince of Peace and the Saviour of mankind, who also left us an example that we should follow his steps, and who taught us to love not only our friends, our kindred and the brotherhood; but all mankind, even our bitterest enemies.—John F. Funk

Patriotism of the Mennonists

The religious society known as the Mennonists includes a large number of the people residing in the middle and upper end of Bucks County. They profess a quiet and peaceful doctrine, and are on principle opposed to the use of violence in almost every form. Yet they have not looked upon the present national struggle with indifference, but have given to the Union cause the powerful support of approving words and liberal contributions. No part of the community have paid their taxes more cheerfully, or given more liberally toward the payment of local bounties. They are forbidden by their religious bonds to perform military service themselves, but they are willing to pay whatever may be necessary toward the support of the army. At the polls they rally almost as a single man on the side of Union and Freedom. At an annual conference of the elders of the Society, held at Germantown in the beginning of March, the following patriotic resolutions upon the present state of the country were considered and passed as expressive of the sense of that body:

Resolved, That the success of our arms on sea and land during the last year, calls aloud for thanksgiving and praise to Almighty God, who alone is the giver of victory, and in whose hands are the destinies of men and nations.

Resolved, That the present war is a struggle between truth and error, right and wrong, freedom and bondage.

Resolved, That we have unfaltering confidence in the Chief Executive of our nation; in the honest purposes of his heart; in his fidelity to God and the best interests of the whole people, and to the sublime principles of freedom and justice the whole world over.

Resolved, That we pledge him our undivided support and most ardent prayers in his efforts to maintain our national honor untarnished, and crush out the last vestige of this slaveholders' foul rebellion.

Resolved, That it is the duty of every Christian patriot to pray for the President and all that are high in authority, for our soldiers and seamen, and for the success of our arms; and that he who in the hour of his country's travail stands not up manfully to vindicate her cause, or withholds his support from the government whose fostering care has guaranteed him all the rights and immunities of citizenship, is recreant to God and false to the highest principles of truth and justice, and unworthy the name of an American citizen. (From: *Bucks County Intelligencer*, April 4, 1865.)

Godshalk Godshalk, Son of Jacob and Aetian Gaedschalk

JENNIE SPERLING

Godshalk Godshalk was born in 1693, in Gog, a district of Cleves, in (Prussian) Germany, a province of the Rhine seventy miles northwest of Cologne. In 1702, when he was nine years old, he came to Germantown with his parents. He was a student of Francis Daniel Pastorius.

In 1713 he married Eve Custer, daughter of Paul and Gertrude Custer. The same year he bought a 123-acre tract in Towamencin Township, next to his father's land. He was a miller and farmer.

He knew three languages, Dutch, German, and English. His mother was Dutch. German was his native tongue, and English, the language of the New World. On September 29, 1709, he became a naturalized citizen by the act of the Council at Philadelphia. He was naturalized as "Gaedschalk Gaedschalk van der Heggen," indicating that the ancestral home was in Germany.

Godshalk and his father, Jacob, petitioned for the laying out of the Skippack Road in 1713, as they would need a road to get to and from Germantown to sell goods from the mill and farm. Godshalk later signed a petition for the Sumneytown Road in 1727. In 1728 he signed a petition for the creation of Towamencin Township which was a virgin forest with few trails.

On November 22, 1725, he bought an additional fifty acres of land. The land was located on the Skippack Creek. This property was in the Godshalk family for 135 years (to 1849). A grist mill, on the property, no longer exists.

The Continental Army passed through Godshalk's tract of land. In 1777 Washington is said to have

stayed at the home of Joseph Smith, a neighbor.

In 1748 Godshalk Godshalk died at the age of forty-five. His will was probated on September 26, 1748. He wrote his will on March 15, 1747. (His father was still living.) Godshalk directed that his wife was to have the property until the youngest son, Peter, came of age, then the estate was to be divided among the fourteen children. By 1769 the heirs deeded this real estate to their brother Garrett. (Garrett's son, Godshalk Godshalk was a famous Philadelphia clockmaker.)

Godshalk is buried at the Towamencin Meetinghouse, as is also his wife, who died in 1771. This meetinghouse was apparently dedicated on August 27, 1764.

Godshalk's children were: Jacob C. (1715-1798, who married Helena Shrager); William C. (who married Gertrude Hunsicker); Syckon C. (who married Goshen Schrawger); Mary C. (who married John Johnson); Catherine C. (who remained single); Margaret C. (who married Henry Cassel); Garrett C. (who married Eddy Bohrs); Jane C. (who remained single); Magdalena C. (who married John Henricks); Gertrude C. (who married Mathias Henricks); John C. (who married Christiana Hendricks); Anna C. (who married Melchoir Yoder); Eva C. (who married Jacob Swartz); Peter C. (who married Lavina Haldeman).

(The family history of Lewis B. Godshall, written by Jennie Sperling, goes back to the fourth to last Godshalk child, John C.)

News and Notes

The Bookmark (P. O. Box 74, Knightstown, In. 46148) has reprinted (1978) Daniel Kauffman's *Mennonite Cyclopedic Dictionary* of 1937 under the same title except that "& Biographies" has been added on the spine; "and Geographical Places" has also been added on the title page. It is offered at \$14.95 plus \$1.00 postage. Everything is page-for-page identical to the original edition except for the title page, copyright and "Printed . . ." notations, and the concluding materials.

The omissions in the concluding materials are somewhat puzzling. The Appendix is also reprinted except that the map of Elkhart County, Indiana, is missing — as is also the Addenda of unintentionally omitted subjects. Also the pages headed "Notes and Clippings" in the original edition are omitted.

The book is sturdily bound and the overall dimensions somewhat smaller than the 1937 edition. The first edition had been announced as "The first book of its kind in Mennonite literature." Editor Kauffman stated that the aim was "to present information that is accurate, true to facts, brief yet complete . . ." This reprint is all the more perplexing on several other counts: a) Why has it been published in light of the subsequent fuller and more contemporary information in the four volume *Mennonite Encyclopedia*? b) Why have a few original pages been omitted? and finally, c) What market does the publisher serve?

Perhaps the reprinting is prompted by the preference on the part of some more conservative Mennonite groups for the beliefs and practices of several score years ago.—G.C.S.

Recent Publications

Miller, Daniel E. *Family History of William A. Müller (Miller) Family 1814-1976*. Printed by Gordonville, Pa. Print Shop, 1976. 117 pp. Includes index. Available from the author, 3073 Ravenna Ave., Louisville, Ohio 44641. \$4.00.

Miller, Daniel E. *Descendants of Jacob C. Sommers and Sara (Falk) Sommers, 1812 to 1976*. Printed by Gordonville, Pa. Print Shop, 1977. 205 pp. Includes index. Available from author, 3073 Ravenna Ave., Louisville, Ohio 44641. \$5.00.

Brubaker, Landis H. *Descendants of John Hess Brubacher, 1782-1863 of Juniata County and his nephew "Cooper" John Sherk Brubacher, 1807-1887 of Ontario, Canada*. 309 pp. 1977. Includes index. Available from author, R. 1, Seven Valleys, PA 17360. \$8.00 postpaid (\$8.25 in Canada).

Miller, Mose B. *Miller Family History: Descendants of Benjamin A. Miller and Martha Troyer*. 1977. 36 pp. \$1.75. Order from the author: P. O. Box 7243, Pinecraft Br., Sarasota, Florida 33578.

Rupp, Allen E. *Descendants of Johannes Rupp*. 1976. 200 pp. \$4.75 paperback and \$7.00 hard cover. Order from the author, 206 Maple Shade Drive, Marietta, Ohio 45750.

Delp, Priscilla L. *Ancestors and Descendants of Abraham F. and Ann Cassel Delp, 1683-1961*. 1962. 58 pp. \$5.50. Still available from the author, 109 South Front Street, Soulerston, Pa. 18964.

Hostetler, Wilbur. *Jonathan and Katie Miller Eash Family Genealogy*. 1978. 14 pp. 50c postage included. Order from author, 725 West Carlton Avenue, Elkhart, Indiana 46514.

Peters, K. (compiled for Ernest J. Klassen). *Genealogy of Heinrich Heese 1787-1977*. 1978. 207 pp. \$15.00. Order from Ernest J. Klassen, 467 Park Blvd. E., Winnipeg, Manitoba.

Hochstetler, Daniel E. *John C. Gingerich Family History*. 1978. 78 pp. \$4.50 postage included. Order from author, 1008 College Avenue, Goshen, Indiana, 46526.

Yoder, Roy A. *Yoder. Descendants of Michel Yoder, 1788-1978*. 1978. 205 pp. \$6.00. Order from author, Route 4, Box 208, Millersburg, Ohio, 44654.

Albrecht, Amos. *Family History and Genealogy of George and Elizabeth (Bauer) Albrecht, Second Marriage to Marie Hammer, 1850-1978*. 1978. 121 pp. \$5.00. Order from author, Brunner, Ontario.

Stutzman, Leon K. *Descendants of John E. Bontrager*. 1953. 42 pp. Order from Leon J. Stutzman, 401 Railroad St., Turner, MI 48765.

Bergey, Lorna L. *A History of the Stauffer Families Who Came to Ontario*. 1977. 32 pp. Order from author, Route 2, New Hamburg, Ontario NOB 2G0.

Oyer, Verle and Margaret. *Christian and Catherine (Ulerich) Wagler; Tazewell Settlers*. Foosland, Ill., 1970. 93 pp. Includes index. \$3.00. Order from authors, R.R. 2, Gibson City, Ill.

Lugbill, Viva Stoltzfus. *Stoltzfus Family in America, 1766-1978*. 1978. 63 pp. Order from author, 11801 Valley Road, Fairfax, Virginia, 22030.

Raber, Albert A. *Descendants of Jacob Raber from Germany and His Lineal Descendants*. 1978. 950 pp. \$10.00 postpaid. Order from author, Route 1, Box 123, Baltic, OH 43804.

Binnie, Lester H. *Heeter Family Letters, 1842-1888: Including the First and Second Generations of Sebastian Heeter, 1760-1846*. 1978. 283 pp. \$15.75. Order from author, Route 4, Albion, Indiana, 46701.

Fretz, Rev. A. J. *A Brief History of John and Christian Fretz and a Complete Genealogical Family Register*. 1977. 615 pp. \$16.00. Order from author, Fretz Family Association, 46 East Grandview Avenue, Sellersville, PA 18960.

Barkman, Mrs. Melvin. *The Family History of Daniel and Peter Bergmann Barkman*. 1978. 252 pp. \$5.00 postpaid. Order from author, 18721 CR 40, Goshen, Indiana, 46526.

Borntrager, Mrs. Felty V. *Family Record of Aaron T. Yoder and His Descendants*. 1977. 151 pp. \$2.25 plus postage. Order from author, Route 2, Box 130, Augusta, Wisconsin, 54722.

Recent Publications

Swartzendruber, Magdalene and Brenneman, Keith and Mary. *Family Record of Peter Swartzendruber and Barbara Hochstetler and Their Descendants*. 1977. 124 pp. \$5.00. Order from Mrs. Keith Brenneman, Sunny Slope Farm, Wellman, Iowa, 52356.

Stauffer, Richard E. *Stauffer, Stouffer, Stover and Related Families*. 1977. 275 pp. \$17.50. Order from author, P. O. Box 54, Old Zionsville, Pennsylvania, 18068.

Friesen, Mrs. Arlie E. *The Descendants of Franz Epp and Franz Isaac*. 1977. 36 pp. \$5.00. Order from author, Box 452, Henderson, Nebraska, 68371.

Friesen, Mrs. Arlie E. *The Mennonite Heritage and Descendants of Bernhard Friesen*. 228 pp. \$10.00. Order from author, Box 452, Henderson, Nebraska, 68371.

Friesen, Mrs. Arlie E. *The Mennonite Heritage and Descendants of Peter Huebert*. 1974. 56 pp. \$5.00. Order from author, Box 452, Henderson, Nebraska, 68371.

Richard, Kent E. *Christian and Anna (Widmer) Conrad Family History*. 1978. 94 pp. \$4.50. Order from author, 5265 Easton Road, Creston, Ohio, 44217.

Miller, Larry. *The Family Record of Noah S. Beachy and Catherine Plank*. 1978. 140 pp. \$3.25. Order from author, Route 4, Box 64, Macon, Mississippi, 39341.

Miller, Betty. *The Amish in Switzerland and Other European Countries*. 1977. 16 pp. \$1.00 postpaid. Order from author, Box 229, Berlin, Ohio, 44610.

Miller, Betty. *Amish Pioneers of the Walnut Creek Valley*. 1977. 31 pp. \$2.00 postpaid. Order from author, Box 229, Berlin, Ohio, 44610.

History of Joseph Conrad and Katherine Krabill, compiled by Lloyd V. Conrad, and *Joseph Conrad Genealogy 1821-1975*, compiled by Pauline Helmuth [1975], are available as a unit for \$5.00 (plus \$1.00 postage) from Lloyd V. Conrad, 414 East Waterford Street, Wapakarusa, Indiana 46573.

Schrock, Paul M. *Four Score and Ten: the Story of Joseph Schrock, 1852-1943*. 1972. Pp. 47. Order from the author, Herald Press, Scottdale, PA 15683.

Yeackley, Earl and Florence; Paul and Merlyn Stutzman. *The Yordy Story, 1803-1971*. 1971. Pp. 69. Order from the Yeackleys, 3063 Keen Ave. N/E, Salem, Oregon 97303 or the Stutzmans, Rt. 3, Box 1100, Albany, Ore. 97321.

Martins Cemetery, Waterloo, Ontario. Edited by Eldon O. Weber. 1977. Pp. 38. Available from editor (106 Maplewood Place, Kitchener, Ontario N2H 4L5).

Book Review

Dear Alice. By J. E. Brunk. Goshen, Ind.: Historical Committee of the Mennonite Church (1700 S. Main St., Goshen, IN. 46526). Pp. 187, \$10.95 postpaid.

This book is subtitled: "The Tribulations and Adventures of J. E. Brunk, a Mennonite Relief Worker in Turkey in 1920-21, as Depicted in Letters to His Wife." It has been issued in 8½-by-11 pages, reproducing neat typescript with unreconciled right columns. It is edited by Ivan W. Brunk, a son. The Foreword is by Leonard Gross, Executive Secretary of the Historical Committee. This is Volume I in a series entitled Mennonite Historical Documents. A biographical sketch of the writer of this series of letters is added by the editor. Miscellaneous appendices are added such as a letter from J. E. Brunk to his wife on their tenth anniversary, and an essay entitled "Grandpa and the Tyrant" by the son, Ivan. (It takes little imagination to recognize who the "tyrant" is in this essay! His biography has just appeared in recent months by another publisher.) A pictorial section follows with a table of contents, a series of documents, and a collection of photographs.

This is more than a travelogue since it chronicles the day-by-day frustrations, attitudes, encounters, and ministries of the first MCC relief unit in Constantinople as seen through the eyes, ears, and heart of this committed church servant. He served for one year abroad, leaving a wife and two small sons behind in Virginia. Brunk died in 1973 with little or no thought that his letters would ever be exposed by publication. All who avail themselves of a copy of this very small edition will be indebted to the vision and generosity of the Brunk family for making this correspondence accessible to a wider public.

This reviewer remembers the author well. He was frequently to be seen on the Goshen College campus and in the Goshen community in the late forties and fifties. Hundreds of Goshen College students will remember the Brunks' generosity in their gift to the college of "Brunk's Cabin." "Joe" was an unassuming man whose contributions were substantial but quiet, tangible and dedicated to Christ and the Church.

Clayton Kratz, a Mennonite relief worker in Russia, is already missing when this correspondence begins and the frequent mention of him throughout the year signals the growing anxiety about his safety and whereabouts. The efforts and feelings of those intent upon entering Russia with relief aid following the revolution are here reflected in the day-to-day account. The frustrations of helping formerly wealthy but now impoverished people are candidly described. (Those who have endeavored to help the refugees from Vietnam or Cambodia have had similar experiences.) The proffered clothing, for example, was discarded at times not because it was not serviceable but because it was below the recipient's former dignity. On the other hand, there is implicit counsel here for donors who failed to treat others the way they would want to be treated as when Joe writes: "Part of this (clothing) is so poor that I am really ashamed to give it to anyone."

From the distance of 1979 it is fascinating to encounter the occasional comments from that quarter concerning the "dress question" that was being waged at home. There is no mystery about Joe's views of the matter nor of his wry sense of humor, as when he writes of the Kalmucks from South Russia "who have the facial features of Chinese and are Buddhists, (but) dress much like some of the 'Old Amish.'" Consequently, some of the plain Mennonite dresses go quite well with them."

This homespun account is a mingling of description and comment on a wide range of topics such as the policies and difficulties of the relief operation, or the sights and sounds encountered in the travels of these 'innocents abroad' not to mention the loving touches of a caring man separated from his wife and children and the revealing inner reflections of one convinced that he is where God wants him to be. "Were it not for your bravery," he wrote to his Alice, "I could not be engaged in so great a work. . . . I feel the guidance of God as never before, and think I am able to trust Him as never before."

The strength of this work is not in its literary excellence or in its eloquence but in its optimistic candor and Christian dedication, laced with a touch of humor and an earthiness that must have assured many a recipient of relief goods that a shattered life could be gathered up again and resumed with hope. — Gerald C. Studer

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Mennonite Women in Mission: Foreign Missions

The high percentage of Mennonite women in mission work during the early decades of the twentieth century can be documented statistically by examining the numbers of mission workers listed annually in the Mennonite Yearbook. From

1905 to 1930 women comprised on the average 58.7% of all Mennonite mission workers. Many of these served on the foreign field as well as at home. Although many regarded the first women missionaries primarily as the spouses of male

Mennonite missionaries, the women did make a significant contribution to the mission work. The letter, printed below, from Lydia Lehman to Clara Eby Steiner refers to Steiner's work of establishing a Mennonite Women's Missionary Society but also mentions the initiative of the women missionaries in India in organizing their own work. Indeed, they were so successful that the men copied their organization! Lydia Lehman served in India from 1906 to 1930 along with her husband, Mahlon C. Lehman.

Single women were also among the Mennonite foreign mission workers. Their help was needed as the married women could not carry the entire load because of responsibilities to home and children. Single women such as Florence Coopridner responded to the call with special gifts of their own. Coopridner had heard of the famine in India as a girl and had contributed some money to the cause. At Goshen College, she heard a returned missionary, Mary Burkhard, speak of the needs in India and especially of the need for female doctors to work among the Indian women who would not see male doctors. Later the campus pastor approached an already convicted Florence Coopridner about taking up this work. Thus it was that the timid farm girl, who could not kill a chicken, went to medical school and then to India where she worked from 1916 to 1941. In 1922, she married P. M. Friesen, a fellow missionary. Her letters to her family printed below give some idea of mission life in India and of her medical work there.

Mennonite young women were eager to serve their church in some way. The experiences of Mennonite young men during and following World War I spurred this desire. Some Mennonite young men served time in army camps and even prisons as conscientious objectors where they were often harassed. By the end of the war some of these men were going to France, and to the Near East and Russia to serve as relief workers. Mennonite women had little opportunity to participate directly in this but were anxious to do their part. On May 13, 1919, John Warye wrote the following to Jacob Meyer:



Florence Coopridner, MD, Medical Missionary to India, 1916-1941

Now is the opportune time. The boys are back from the camps, full of vim, etc. and our people are ready to listen and the young women are aching for some avenue to express their loyalty to the church. (—J. C. Meyer Collection)

Vesta Zook and Vinora Weaver were two young women sent by the church as relief workers to the Near East. Parts of letters from Vesta Zook to her family at home are reproduced below. Vesta Zook (later Slagel) was dean of women at Goshen College before she left to take charge of the orphanage part of the Russian refugee work in Constantinople.

These women are examples of the many women who have served abroad, and of the even greater number who have contributed to Mennonite relief and mission efforts. Those who went were supported by those who remained at home. (A future MHB will feature the beginnings of the Mennonite Women's Missionary Society, organized to encourage and support relief and mission work.)—S.L.K.

Dhamtari, C.P., Dec. 15, 1915

Dear Sister [Clara Eby] Steiner:

Greetings of love. Your letter was indeed a welcome guest in our home and was circulated among the missionaries. So glad to hear from you and to learn of your marked success and progress in the work to which you have laid your hands. You certainly deserve much credit for the way you handled the situation at the Conference.

The brethren will have to confess ere long that there is a work for the sisters of our church and they should be given an opportunity to prove themselves. It has been our experience here on the field that the women's work is better organized than the men's. The reasons are evident and not to the discredit of the men; but facts are facts. The men have each so many irons in the fire that they can not stop long enough to think and plan and organize. The result was, our women got together and organized themselves into a Women's Christian Work Committee and began to carry on their work with Bible

Women and school mistresses through that committee. It was so satisfactory that the men wanted something like it and in short, copied after our work. I am really surprised at the attitude some have taken and the assistance they have given and offered.

Just keep on. It will all come out alright. Think how much the women can do with the work of the Bible Women's support as well as the work of the women missionaries on the field. As soon as they feel that their work stands for something definite they will work with a will and enthusiasm that will perform wonders in the future. . . .

. . . I feel ashamed when I think back over our furlough that I did not get more accomplished with and for the girls in school as well as for our work among the women of our church. . . .

The work here is going on nicely. Last night we started prayer meetings that meet for an hour every evening in preparation for the revival meetings that will begin Dec. 28 to 31st inclusive. It is not exactly a revival or a conference but we have all-day meetings and also in the evenings. Then there are general meetings, and sectional meetings, praise and prayer services and devotional meetings. We are looking forward to the time with much pleasure. When the Christians come from all the different stations. Non-Christians come too.

Wish you could go with us to visit the women in their homes some morning. It is interesting and the women enjoy having us come. Must close. It is nearly breakfast time. Come and have some curry and rice with us. We certainly wish you every success in your efforts. Shall be glad to lend a feeble helping hand any time and way.

Love to you all, from all, Lydia Lehman.

Dhamtari, C.P., 1st June 1919

Dearest Ones [at home]:

This evening, nearly sundown, the thermometer registers 110° F.; so I don't know what it was in the middle of the day. You can imagine it isn't very comfortable even

now but at this time of the day it is almost impossible to stay in the bungalow.

If plans carried, Lapps have had their first day in the waters. It is a happy thought for we do need help so much. I don't know what more to say for I have nothing very good. The clouds are flying and it is only a matter of a couple weeks at most until the rains will be here and I do not yet know where I am going to live. This mission reminds me of our own family. We parley and don't know what we're going to do until time to do it. It's such a pity. This new bungalow hasn't been finished three years and yet we have to vacate it for the rains. Brunks and I have decided in our own minds that the best thing to do is for me to move into a little old bungalow in the Sundarganj compound that has been used for store room and painting furniture; Indians have lived in it, etc. and the kitchen is now used for a horse stable. Still, how would you like that? I wonder how you would sleep over that. But the rest of the missionaries may not even want me to live in that as Bro. Lehman wanted the bungalow for the Headmaster of the English School. Even if the buildings were good here it is no place for the hospital. For instance, day before yesterday we had [only] eight patients here all day. I opened my little branch dispensary in Sundarganj for one hour, not more, and had twenty patients. When people are sick they don't like to walk a mile, or a mile-and-a-half, and most of them have no other way. . . .

We're having cholera in town now. Plague, influenza, cholera, famine, war, etc. It seems like the Lord must be coming soon. What a glorious time that will be for those who are ready; but oh!, there are so many who are not ready and so unconcerned. How I wish I could do more to help them get ready. I feel like I have done nothing all these years. Am still pegging away at Hindi hoping that some day I may be able to really help these people. . . .

It is getting so fearfully hot that we can hardly sleep at night. The last couple of nights the hot wind has reminded me of the hot winds that used to blow off the plowed

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ground when we would go home from church in the middle of the day. The last two nights I have had a basin of water near my bed and kept a towel wet at my head. Sometimes took a sponge. Had headache from head for the first time yesterday. About midnight it blew very hard for a half-hour or so then a couple of showers came up but we didn't move. The rain drops felt good and I only wished for more. I am going to start moving this evening. I have no orders, and not the slightest idea where I will finally settle down but I am going to get the furniture in the dry in Sundarganj somewhere and I will take possession of Lehman's bungalow until they come back.

With much love, Florence [Coop-
rider]

Dhamtari, C.P., India, 10, 11, 1919

Dearest Ones:

Greetings of love. I'm too tired tonight to study the Ramayan so we'll see how long I can write. This has been a week not to be forgotten. Last Monday we had five visitors come from different parts of India. They brought the news of the sickness of a missionary in Rajhardgaon, 10 hours journey by train. On Tuesday I was off. Found the woman very sick, fever, lung complications, etc. I stayed two days. They wanted me longer but in the meantime a nurse volunteered so I came home. I was so tired. She was so sick and so peevish and didn't believe in medicine and had never taken any before. Suspected of T.B.; am making tests. About 24 hours after I was home a wire came calling me to Kanker, 40 miles away. The doctor there was very sick. Bro. Lapp and I went as fast as we could in his motor and we stayed by him until he died last night. So I have been at home only one whole day all week. We lived in the king's bungalow while there and visited the king this morning on our way home.

Tuesday morning — Just too tired to finish last night. Lots of work today. Visited four cases over different parts of town this morning. Ate a lot of good Indian eats in a Mohammedan home. Met a camel on the road. First I have seen outside of a zoo. Spent an hour with Pandit [a Hindi teacher] this morning; Pandita coming after awhile. Must go to Leper asylum this afternoon. . . .

Love, Florence [Coop-
rider]

3rd December 1919

Dearest Ones:

. . . The Darjeeling children came home this week. My, it was a happy time for all and they are all looking so well! But the sad part of it is that they will stay only three short months. This separation is one of the hardest things that missionaries endure, I think. When they have them on the other side of the water it will be harder yet; and that, our missionaries will soon have to face. This week I had a rather anxious time for about two days. My Pandit's second girl went down with Broncho-Pneumonia and she got so bad so very fast that I thought, surely she was going to die. But I worked over her day and night and prayed much and her father cared for her faithfully, so she improved rapidly. I believe it was a definite answer to prayer. They gave my medicine, and allowed me to give, and that was such a satisfaction too. So many call me and throw my medicine away.

. . .

With much love, Florence

Dhamtari, C.P., 11th December, 1920.

Dearest Ones:

Again I am late in the week. It just seems like there is no time for writing, but then I always find time to read letters so I guess I had better write occasionally. . . .

We're so glad to know that Doctors [Dr. C. D., and Mrs. Mina Esch] and Mary [Good] will be here within the next few weeks. It will keep us jumping to get moved out, and their things moved in, before they arrive. Dr. [Esch] will have charge of the dispensary at Dhamtari and I at Balodgahan.

We four Miss Sahibs [Florence Coop-
rider, Anna Stalter, Mary Good, Mary Wenger] will all live together. I will have medical and evangelistic work and in a way I am very glad for this opportunity to get out into the villages. I can go to so many by motor and I'll take my medicine along and I'm anticipating a very interesting time. This week our — I suppose you would call them — revival meetings are on. We go out in groups of ten to twenty to a village. I load the motor to the limit and the way we go. So far we have been royally received. The people listen and one would think that they believed it all from the way they act, but we hope and pray that some may not only believe but be converted. Some are hopeful inquirers. Oh, if India only had more men like Bishwas, our new master in the

English school. He seems so humble and so capable and we have reasons for believing that he is a spirit-filled man. He is taking such an active interest in his village work besides teaching all day in school.

We had some excitement in the dispensary this week — rather I did, as I was alone. A girl was brought in who had been attacked by a wolf in broad daylight. Her ear was more than half torn off and a big three-cornered gash in her head down to the bone. I had to clean all this up and sew it up alone and she is getting on fine.

I made some jam and jelly this week too and I'm teaching a class in First Aid twice a week to the masters of the English school. . . .

Lovingly, Florence [Coop-
rider]

April 21, [1921]

Constantinople, Turkey

Dear Folks:

I hardly know where to begin to tell you about this place. We haven't done much yet but walk around and try to get acquainted. So far Vinora [Weaver] and I have been sleeping and getting our breakfasts at the Y.W.C.A. We have a very nice place to stay and for breakfast we get an egg, coffee, and bread. After breakfast we come over to the office. The boys sleep in the same house where the office is. Then during the day we go around to different places — I usually go to the orphanage in the forenoon for a couple of hours and watch how it goes there. The woman who has charge of it will stay for some time yet and I am to help her. She is from the U.S. and I like her very much. She and her husband live here. He is a Y.M.C.A. man. The first day I was there, I wondered whether I could learn to kiss those children; and today two of them came and kissed me. But I'm not very anxious about their kisses. Ha. Most of the children have parents here in Constantinople but are not able to take care of them, so they are at this home. In the same building with the children is the place where the clothing is given out. Brunk has charge of that, and as he usually goes down there in the morning, I can go with him. But it is only a short way from the office.

. . . .

Yesterday we went to a number of stores to do a little buying and some of the stores seem very much American. The girl who works in the office here went with us. She speaks English, German, French and

Russian. She is such a nice girl. They have lost practically everything in Russia and now she is working to help support the family: father, mother and brother. They were quite wealthy in Russia and she had not been taught to work — but now this, forced on her. But she is only one of many. Some of these people can tell awful stories. It is awful to be a refugee. Of course things are going a little better now.

Last evening we went to hear Russian music and it was very good. How Andy Yontz would enjoy it. This p.m. we are to go and hear some more. They are great musicians.

Last Tuesday we enjoyed something that was worth almost the trip over here. We went out, perhaps 15 miles, to the home where most of the Mennonite men are kept. They are at a very beautiful place, almost like country. The house is on a hill above the Bosphorus and the scenery there is wonderful. It is a 32-room house. It belongs to a very rich Turk. They have beautiful trees and flowers. How those men seemed to appreciate to have us women come. It seemed to be a real treat for them. They treated us to coffee, bread and jam — and the coffee was fine. There is a woman there who plays the piano and one man who plays a string instrument and how they played for us. It almost made me cry to look at those men, and to think how they had lost homes and friends. Some of them are very intelligent and it seemed that they could just not do enough for us. I hope we can often go out, for it is so clean and quiet there compared to Constantinople.

Then there is also a home for some Mennonite men here in town. We were also there, but that is not so nice; but some of these men are wonderful too. There is one by the name of Lepp and he is very, very nice and intelligent. One has to wonder what would have happened to these men if the Mennonites would not have gotten ahold of them. Am well.

Lovingly, Vesta [Zook]

25 Rue Taksim,
Constantinople, Turkey
July 8, [1921]

My dear home folks:

This is Friday evening and no letter from you yet this week. I don't think any of us have gotten mail from the States this week.

Some of these days I suppose we will get a lot of it.

I had a letter from Ruth Miller. They found India very hot when they got there. They were at the hills when she wrote and she thought they would stay there till September. We are still having warm weather here. A few nights were quite uncomfortable but usually the nights are good to sleep.

The man who does most of the buying for the Orphanage got hurt a few days ago and so yesterday Slagel and I went to do it. It was a very interesting trip to go to the market here, especially when we could not talk very much with them but we usually got what we wanted. Tomorrow morning we expect to go again. We go with the auto. The vegetable market is very interesting: a place about as large as the little yard at home, people standing around with big baskets of vegetables lying about on the ground. It is so crowded one must almost push his way through. It was lots of fun. . . .

I just wish you could see some of the clothes that were sent over. Pieces that would hardly do for patches; they are so thin and worn. One must be ashamed to give them out. So many people are coming for clothes now. The clothing department is in the basement of the Orphanage so I get to see the crowd. They stand outside the gate by the dozen. Some are hard to satisfy, others seem pleased with what they get. But it is a pitiful sight to see women with small babies or old men and women in the condition they are — and it seems the refugee situation is getting worse. Surely as winter comes on there is going to be a lot to do here for them. If these people could just go back to Russia. They can't all find work here; some are willing to work, others are willing to let the Americans take care of them.

Lovingly, Vesta [Zook]

News and Notes

John Thut (4409 47th Avenue South, Minneapolis, Minnesota 55406) writes the following about his recent genealogical research:

"I have just finished compiling a list of descendants of my great-grandfather, Bishop John Thut — nine lists in all. Since many of the descendants of Bishop John Thut have in the past, and still are in the present, in service in the Mennonite Church and Goshen College it seemed good to send a complete set of the lists to the Goshen Col-

lege Mennonite Historical Library. I am thinking especially of the services of the late Bishop John Blosser, who was chairman of the board of Goshen College in its early years, and also of Ruth Blosser Miller, who taught at Goshen College and whose husband, the late E. E. Miller, was president of Goshen College. The list of descendants involved in Mennonite Church and Goshen College services is of interest, especially since it also includes the name of the editor of the *Gospel Herald*."

Included in the materials that John Thut (Goshen College graduate of 1923), has produced is: 1) Partial list of activities of Bishop John Thut and his descendants in the Mennonite Church. 2) The Thut Family in Seengen. 3) Descendants of Bishop John Thut 1801-1867. (This material is divided into nine booklets, representing the nine families that are within the John Thut lineage).

This material is available at the Mennonite Historical Library, Goshen College, Goshen, Indiana. — L.G.

Herald Press is issuing the fourth English printing of *Brothers in Christ* by Fritz Blanke, the history of the oldest Anabaptist congregation, Zollikon, near Zurich, Switzerland. The book was originally published in 1955 by Zwingli Press, Zurich, Switzerland, under the title, *Brüder in Christo*. The author was Professor of Church History at the University of Zurich.

The Steiner Family Record, 1720-1978, consisting of the ancestry and posterity of John and Anna (Steiner) Steiner is now published and is distributed by the compiler, Martha Steiner Weigand, R.D. #2, Morning Sun, Iowa, 52640 for \$10.00 per copy postpaid.

It is a paperback of 288 pages, plus xviii pages of index. The compiler says: "A moderate number of extra copies (i.e., beyond pre-publication orders) were printed . . . Anyone who . . . now desires to own one, should contact us immediately. Such orders will be filled as long as the supply lasts."

The compiler acknowledges her indebtedness to Delbert Gratz' *Bernese Anabaptists*, to James O. Lehman's history of the Crown Hill Mennonite congregation entitled *Crosswinds*, and to Eva Steiner Kornhaus' booklet *Descendants of Daniel and Magdalena Basinger Steiner*. An interesting bias of the compiler is expressed in an opening chapter when, after mentioning

twenty different vocations, she concludes, "most important are the homemakers." Heavily intermingled with this family and largely Mennonite history is the mention of many Apostolic Christian persons. It seems the wife of an early Mennonite bishop was a charter member of the newly formed Apostolic Christian denomination.—Gerald C. Studer

Book Reviews

The Holdeman People. By Clarence Hiebert. South Pasadena, CA.: William Carey Library, 1973. Pp. 664. \$17.95.

Clarence Hiebert, former pastor and overseas Mennonite Central Committee representative, currently teaching historical Christianity and biblical studies at Tabor College, Hillsboro, Kansas, has written what is surely the landmark history of a people once described as "more conservative than any other Mennonite group including the Amish." This American-born sub-group of the Anabaptist-Mennonite tradition calls itself The Church of God in Christ, Mennonite, and now numbers 10,000 in North America — not to mention those in foreign lands where they have gone either as colonizers or as evangelists.

Popularly known simply as "Holdemans," these people represent what began in the heart and mind of John Holdeman of Ohio as a conviction to restore the "true church," by calling together those he could convince that the Mennonite Church was "decayed" and "fallen." There were very few persons for the first two decades after his organization of the "true church" who were willing to become a "holy remnant" and leave their former affiliation to join with him in reestablishing what Holdeman believed was their spiritual birthright. Then in 1874, out of an economically oppressed and leaderless peasant people who migrated to Kansas from Russia, and another group of religiously frustrated people also from Russia who settled in Manitoba, Holdeman gained a more substantial following. Indeed, up to one-half of the current membership and many of the leaders are descendants of this influx of adherents a century ago.

Author Hiebert has attended scores of Holdeman services and has many friends among them. Some of the Holdeman people have declared their enthusiasm for this account of their history in spite of the fact that it does not have the en-

dorsement of their leadership and may not be placed in their congregational libraries. The only other published accounts of their history have been written by the founder, and another Holdeman leader.

The Holdemans represent a fascinating mixture of familiar Anabaptist-Mennonite concepts plus some new elements — such as a reliance upon visions, dreams, and prophecies and a charismatic element in authoritarian leadership with a heavy accent on formal excommunication. One of their most respected and widely traveled leaders was excommunicated not long ago for his fraternization with a group of Christians in Korea. This leader is now being gradually reinstated in the church after having made the necessary confession.

It was my privilege to travel for two months through Europe and the Holy Land with two Holdeman leaders, the late Albert Unruh and Harry Wenger. I found them to be always gracious and warm-hearted, though reserved. Both are mentioned in Hiebert's book — Wenger frequently in various connections, but Unruh only once in connection with the pre-draft orientation classes that met twice a year in the mission post at Tucumcari, New Mexico, for fifteen years where Unruh shared major responsibilities in the instruction. Unruh's son is now, however, pastoring a group of some fifty who have left the Holdeman Church and have joined the Rocky Mountain Mennonite Conference.

There is a somewhat ironical twist with respect to the early life of Harry Wenger. Wenger currently lives near Hesston, Kansas, and is a minister of the Meridian "Holdeman" congregation in Hesston. This prominent leader was baptized into the Holdeman Church by E. M. Yost prior to Yost's leaving the Holdeman Church and becoming a much-beloved and widely-used evangelist and pastor in the Mennonite Church. (Yost is now in retirement at Schowalter Villa in Hesston.) Unlike Yost and the congregation just spoken of, it is nevertheless true, as Hiebert says, that most excommunicated Holdeman people never join another denomination. With the Holdemans, as with those long associated with the Hutterites, when a member is excommunicated and is never reinstated, it is seldom that he ever joins another Christian fellowship. Hiebert says: "The clan feeling and the teaching that theirs is the only 'true church' are deeply ingrained. . . . Many will 'repent' on

their death-beds . . ." Wenger estimates that in the U.S. one out of five or six members experiences excommunication at some time during the course of his church membership. This percentage is even higher among some of their "converts" in foreign lands such as Mexico, where the change in cultural patterns and thought is so great that many nationals do not succeed in making the adjustment.

Of all the Holdeman distinctives, the "true church" concept has "penetrated all their other beliefs and practices" says Hiebert. This is evident throughout their history. Hiebert notes the following beliefs and practices more or less alien to Mennonite faith: ". . . details relating to church discipline, excommunication and avoidance; the weight given to visions, dreams, and revelations, the type of devotional headcovering worn by the women and the beards required for the men, the method of footwashing; the revival meeting technique used in church discipline, and above all their official teaching about being the 'true church.'"

The late Melvin Gingerich stated that this book constituted "no doubt, the most complete coverage any one Mennonite group has received." It is doubtful that this situation has changed in the intervening years. Not only does Hiebert anticipate and answer almost every question one might have, but he enriches his narrative and analysis with graphs, pictures, and extended footnotes. Besides this, there is art work included by Allen Eitzen. One's attention is immediately attracted by the sketch running across the back and continuing across the front cloth cover depicting "Ohio Johnny Holdeman People, 1870-1880."

The book's documentation is impressive with one-hundred pages of footnotes, 112 pages of appendices and more than twenty pages each of bibliography and index. In summary, author Hiebert has stated well in a brief paragraph what the contribution has been of the Holdeman people: "a unique 'plain people' Christian, sect-type church. They differ from others in the larger Anabaptist-Mennonite fraternity in several ways. They are not as set on conserving a distinct cultural style as are the Amish or the Old Colony Mennonites. They are not as radical in the mutual aid philosophy as are the Hutterites. They are less 'world-involved' and more 'conversion-oriented' than the General Conference Mennonites or the (Old) Mennonites. They are

'conversion-oriented' like the Mennonite Brethren, but not as 'worldly' in life style."—Gerald C. Studer

The Progeny of Jacob Brunk I, the Will-Maker. Compiled by Harry Anthony Brunk. (Available from:) Naomi S. Brunk, 4829 Tri-Par Drive, Sarasota, Florida 33580. 1978. Pp. 450. \$25.00 plus \$1.00 handling charge.

This well-bound book contains a twenty-five page introduction which includes the will of Jacob Brunk I. It then includes over 300 pages of records of his descendants, and a full index of 100 pages. This volume is in a limited edition of 500 copies, and it is hard bound. (Checks should be made payable to: "Naomi S. Brunk.") Much research has gone into this genealogical volume; it is a fine model of how family history ought to be written.—L.G.

Creative Congregationalism, a History of the Oak Grove Mennonite Church in Wayne County, Ohio. By James O. Lehman. Smithville, Ohio: Oak Grove Mennonite Church, 1978. Pp. 320. \$13.50, plus postage.

I review this book with considerable ambivalence. Just as physicians do not diagnose and treat their own family members, so book reviewers are advised against reviewing books written about their own past and by their friends.

Am I uniquely disqualified, or qualified, to review this book when all the factors are weighed? I may be considered disqualified by the fact that I was born and reared in this congregation, and especially that I accepted ordination to the assistant pastorate of a group that separated from it. On the other hand, I would plead my case by saying that thirty-one years have passed, adding the perspective of distance plus the fact that I have been privileged to experience the maturing that comes with pastoring that separate congregation for fourteen years, plus two other congregations in other conference districts, each for substantial periods of time. Then, too, since I was in college during the time that the schism occurred, I was never intimately involved in the whole painful disruption.

It was my great joy to be invited to bring the message on that Sunday morning in July (1978), when for the first time in thirty-one years both sectors of the schism gathered in common worship on the Oak Grove Church grounds. What is

more, Lehman had sent me his account of that troubled era in advance (Chapter Eight) and I discovered to my great satisfaction that the events were narrated with remarkably even-handed factuality and sympathy. Some of those closer to the events as they occurred struggle to feel as good about Lehman's account as I do.

It was providential that I was reading Henry Nouwen's new book *The Living Reminder* at the time author Lehman sent me that chapter. For in those few pages of carefully chosen words Nouwen delivered this message: "... to forget our former sins may be an even greater sin than to commit them. Why? Because what is forgotten cannot be healed and that which cannot be healed easily becomes the cause of greater evil." I was hoping that my sharing this quotation on that July morning would be God's healing word to others as well.

Lehman demonstrates in his volume a combination of research experience, writing skill, and positive dedication to the Mennonite Church. These qualities have been well honed by his completion in 1969 of a history of his own congregation, cited by the Ohio Association of Historical Societies as "the most substantial, original volume of local history published in Ohio" that year, plus his further research and the publication of two other Ohio congregational histories in 1974 and 1975 respectively.

There is a special danger in reviewing a book as close to me as this in that I may see "all the mice and none of the elephants." I have continually checked the validity of my judgments with those of the author who speaks from a position of greater objectivity than mine. Lehman has not fallen victim to that deadening characteristic of so many congregational histories that list all the things that almost nobody wants to know! To the credit of Oak Grove, Lehman was able to find extensive documentation enabling him to flesh out the otherwise dry facts with much of the color, feeling, and movement of vibrant life, thereby reconstructing before our eyes the dynamic story. This he has done with a commendable sense of balance and discretion. Where in a few instances he has "overwritten" his narrative, it is nevertheless better than saying too little. It will be in the appearance of many studies such as this one that a valid analysis of the Mennonite experience in America can eventually be written.

In my estimation, Lehman's findings seem to justify what would normally be questioned as exaggerated claims for this congregation's role in the development of the Mennonite Church in America. He makes these claims in his Preface and throughout the volume. It gives a reader pause to find words such as these: "There have been few individual congregations that have dominated the landscape more extensively than Oak Grove or that have exercised greater influence upon the Amish and Mennonite scene in America" — not to mention a closing sentence that says, "Few (congregations) can equal... the accomplishments and gifts that Oak Grove has had to offer the church at large."

This story is peppered with an amazing variety of fascinating details and episodes — a murder story with an unusual ending; a glimpse of the well-known Aunt Lina's early infatuation with a Chicago non-Mennonite doctor; and the fact that more than half of the faculty members of Goshen College were from Oak Grove during the early 1920s. One will even learn of a bishop's nephew who went to a medium and had his own father's spirit called back from the other world; or again, of the church leader who was "successful at failing" but who in the process raced the train from Wooster to Wellersville and won! Yet this book is not merely a collection of anecdotes. None of the more substantive data has been omitted.

In spanning the congregation's 160 years, even longtime members will learn much that they never knew before. It warmed my heart to learn so much more about the beloved C. Z. Yoder whose kindly leadership of children's meetings I recall so well, and who, for example, chaired the committee that compiled *Life Songs II* when he was 92 years of age, or that he was ten times in the ministerial lot (remaining, however, a deacon throughout his long life). It was intriguing to learn also of the short life of the *Christian Exponent* periodical which reminded me of the subsequent rise of *Concern* that flourished for several years also.

Let us turn now from such details to a factor that pervades the entire book and may offer the exhibit that we must examine most carefully today.

From start to finish the prominence of lay involvement in the life of this congregation constitutes a major theme. This lay involve-

ment was both quantitatively and qualitatively greater than is generally found. This characteristic blossomed under the leadership of John K. Yoder and remains a trademark of the congregation to this day. Early gatherings of ministers underscored this trait until in 1878 reaffirmation was again given to the principle of congregationalism with the comment that the agenda items discussed should "only as a last resort . . . be brought to a general conference." So pronounced is this conviction in the records that Lehman comments that "the real genius of Oak Grove's history lies not so much in its leadership as in its marked and unique emphasis on the role of lay-persons in the congregation." (p. 104)

This leaves an indelible mark on the narrative and when in 1929 the Ohio Mennonite Conference proposed to the Eastern Amish Mennonite Conference that study be given to a merger, Oak Grove "dragged its feet" so conspicuously that Sanford C. Yoder, President of Goshen College, interceded and pled with Oak Grove to respond favorably. I was nagged by the thought throughout the book that even though there is massive evidence of creativity and much to say positively for congregationalism, there is nevertheless an element of corporate individualism that stifled the development of intercongregational growth and unity. Perhaps something more than was consciously intended is conveyed by the book's title since an "ism" is often "an abnormal state or condition resulting from an excess." One need only compare that trait with the more recent (and in my estimation exaggerated) emphasis in the Mennonite Church's reorganization conference at Yellow Creek on the primacy of the congregation. I note this with concern because, although there is so much to say for it, Oak Grove illustrates that many strains and tensions develop where this trait is too strongly exercised.

This volume provides food for thought and reflection for years to come. The indexing is meticulously done — I needed to add so few entries of my own that I stopped checking the index. The documentation and the appendices are substantial. The inclusion of a letter and the reproduction of the conference actions relative to the schism of 1947 are instructive pieces of data. The printing and binding are generally good. I only spotted about eight typographical errors and instances of need of further editing. For a book this size, this is a commendable record. I earn-

estly trust that many more local congregational histories of this caliber will be forthcoming.—Gerald C. Studer

Mysticism and the Early South German-Austrian Anabaptist Movement 1525-1531. By Werner O. Packull. Scottdale, Pa.: Herald Press. 1977. Pp. 252. \$12.95.

Author Packull is presently an assistant professor at Renison College, University of Waterloo, Ontario, Canada. His writings have appeared previously in the *Mennonite Quarterly Review*, and in German publications. He was born in East Prussia but has taken all of his undergraduate and graduate work in Canadian universities.

His thesis in this book is stated simply in the last sentence of his first chapter thus: "South German Anabaptists . . . took their theological starting point not from the Reformers but from a popularized medieval mystical tradition." In developing this thesis, he develops more fully than has ever been done before the spiritual differences between South German and Swiss Anabaptism. In fact, Packull's second thesis is that the earliest form of South German Anabaptism was transitional both sociologically and theologically so that the strains of Anabaptism in South Germany-Austria were not as clearly biblicist in emphasis as those in Switzerland. This book illustrates a growing trend in Anabaptist research that recognizes this early movement as far more complex, and less uniform, than believed heretofore.

This is a substantial contribution to the correction of a situation described in 1956 in the *Mennonite Encyclopedia* where we read in the article on Hans Hut: "It must be regretted that the work of Hut has not yet been studied and analyzed from the standpoint of a history of Anabaptist ideas." Indeed, Packull's book examines thoroughly the dominant medieval mystical influence in the thought of Hut and that of Hut's immediate followers. If there are cases to be made for other perspectives, Packull will prove to be a formidable interpreter of the data. It will be difficult for those inclined to give the Protestant influence primacy in explaining the rise of Anabaptism to refute the arguments here presented.

In the course of this analysis, a wide variety of topics enters the picture, such as the internalization of Christ's conception, birth, death and resurrection in the life of each believer; the divine spark in man which the fall had not been able to wipe out; and the tripartite psy-

chology of man — to mention only a few of the conceptions rooted in mysticism. The richness of this pre-Reformation mysticism and its prevalence among the South German-Austrian Anabaptists "proves how difficult it becomes to retain the artificial boundaries drawn between Spiritualists and Anabaptists."

The evidence gathered here suggests that the mystical and apocalyptic elements in Hut's message begin to fade in the messages proclaimed by the various leaders to be reckoned with immediately following Hut's death. In fact, Packull doubts that there is a direct evolution from early South German Anabaptism to Pilgram Marpeck and suggests rather that the movement inspired by Hut was followed by a more purely sectarian Marpeck permutation. In the process it is proposed that for some Anabaptists pacifism became a binding religious conviction only when open rebellion was no longer feasible.

How does one account for the apparent absence of awareness of this mystical legacy in so much previous Anabaptist scholarship if it was as pervasive as here claimed? Was it markedly less a factor in Swiss and Dutch Anabaptism? The early gathering at Schleithem to crystallize and identify views held in common under the very nose of a non-mystical reformer such as Zwingli may well account for such an absence in some measure. Then, too, the cardinal tenets of the mystical legacy, as the experience of disintegration was to prove, were better suited to sustain individual dissent than was the case for disciplined brotherhoods, and until now this institutionalized aspect has received the greater attention.

Packull's study opens up a much more complex and virile panorama of ideas and conceptions than we have generally been inclined to see before. Whereas we have tended to understand the genius of Anabaptism in terms of Protestant Reformation insights which were carried to a radical conclusion, we are now led to consider a far more complicated ideological context. Indeed, Packull observes: "the mere fact that practically the whole first generation of leaders . . . received their early education in as yet unreformed, unprotestantized halls of higher learning should have warned against such a simplistic thesis."

This book is well written but by no means always easy to understand. References are made at times to significant movements such as the Taborite chiliasm with no ex-

planation or definition for the reader uninformed about this medieval phenomenon. I realized again and again in reading this compact and complex study how little I understood of the intricacies of medieval mysticism. I feel that my efforts in reading this book were nevertheless well repaid.

The book seems to be thoroughly footnoted and indexed with an extensive bibliography, though the unpublished work by Neuser (Berlin, 1913) on Hut is not listed. In addition to Packull's central focus on Hut, the author provides pregnant essays on many other South-German Anabaptist leaders. Any work such as this which gives us a more historically accurate picture, more in line with the realities of the religious ferment of the 1520s in South Germany, is indeed needed and welcome.—Gerald C. Studer

Paul and Alta. By Phyllis Pellman Good. Scottdale, Pa.: Herald Press, 1978. Pp. 114. \$7.95.

I did not hurry to read *Paul and Alta*. Not because they were not two precious friends but because they were! I felt as though I had so priceless a collection of personal memories and associations with them both that I doubted whether anyone else's record could enrich my own. But it has been a delight to read Phyllis Good's book. And Paul Schrock's many fine photographs are an equal inspiration in that they capture the Erbs in so many everyday situations.

How often have I chatted with Paul in his tiny book-lined study on the third floor of the Mennonite Apartments in Scottdale! And again what a feast for an eager student were Paul's lectures on the English language the last time he taught it at Goshen before moving to Scottdale in 1947. And Brother Erb fathered me as the first church-wide MYF president. I shall never forget the Erb's gift of money from their personal funds to enable my attending an ecumenical youth conference in Detroit. That was long before the Mennonite Church did anything "public" in the direction of even cautious fraternization with other Christian traditions. I recall also those encouraging notes returned to me in response to the articles I sent in to the *Gospel Herald*. Fortunately Brother Erb did not leave everything the way I wrote it but did his duty as Editor. While pastor in Scottdale, I frequently met Paul at the Publishing House coffee break or knocked on his apartment door just to talk with him, receive some seasoned counsel, or

share a problem with him or a story about a mutual acquaintance. And when he was disposing of his library, I was the recipient of some of his versions and editions of the Bible as well as several books about the Apocrypha just at a time when I was preparing to teach a course on this much-neglected part between the Testaments.

We differed in our attitude toward the charismatic movement but this never dampened my love for the Erbs. In my youthfulness in the '40s, they must have sensed some radical streaks but I never sensed that it dampened their interest in me. It was no surprise at all that I should receive a "Praying for you . . . Get well soon" card from Paul at a time of illness following our having served together on the faculty of Franconia Conference's Keystone Bible Institute in 1977. Not content simply with the printed message, Paul wrote his own message informing me that he was making good recovery from his two recent operations and that he was planning to fly to Sterling, Illinois, the following week for a weekend of prophecy meetings.

For all of my close association with the Erbs, I either had never realized or had forgotten that Paul was disappointed that the MYF had not succeeded in integrating the youth with the rest of the congregations. On the other hand, if Paul thought he threw away his supply of left-over copies of his booklet against the theater, I would remind him that he actually gave them to me, who happened on the scene about the time he was ready to check off that chapter of his life and thought. A similar chapter in my life was yet in full swing. The reader can well imagine how sturdily supported I felt in my personal vendetta against the theater by so prominent a Mennonite leader as Paul Erb. He in his wisdom had already decided his opposition was a lost cause — a discovery I was eventually to make also. What the church once sternly opposed became the vehicle for a rich series of presentations at the '77 Mennonite Assembly in Colorado, a series of dramas on Mark since published by Herald Press!

Times do change and I cannot believe it necessarily a compromise to change with them! The graduate term paper I had written on the early Christian attitude toward the theater I too have since quietly stashed away.

I only hope that I will be able to grow older as graciously as the Erbs!—Gerald C. Studer

A Century and a Half with the Mennonites at Walnut Creek. Roscoe Miller, Chairman, Historical Committee, et al. The Walnut Creek Mennonite Church, Box 182, Walnut Creek, Ohio 44687. 1978. Pp. 140. \$6.00 plus mailing costs.

This history makes a contribution of significance beyond that of recounting a particular congregation's past. While the usual narrative and data concerning the Sunday school, youth activities, sewing circle, music, missions, Bible school, mass evangelistic meetings, and cemetery and membership records are all included with a substantial album of pictures, Pastor Erv Schlabach very properly observes: "The most original contribution is no doubt found in the discussion of the controversial issues among the Amish in America during the first half of the nineteenth century."

The Amish heritage of this church is here reported with captivating detail as a number of intriguing events are unfolded. Among these are the troublesome controversy over baptism in a stream, the strange use of the lot, sleeping preachers, not to mention the elaborate numerical scheme concerning the Lord's Return constructed by Jonas Stutzman, or the suffering of Solomon Hochstetler for decades due to a false accusation of murder. A non unimportant factor to keep in mind in connection with this account is the fact that Holmes County, Ohio, has the largest concentration of Amish today to be found anywhere.

The more recent half-century of this story is also fraught with significance far beyond its local color. For here is to be found an account of the court case of the United States versus Samuel H. Miller who was convicted for causing insubordination by publishing materials related to nonresistance in connection with his editorship of *The Sugar-creek Budget*, probably the most popular newsweekly to this day among the Amish. And then there is the story of the termination of the Walnut Creek ministry of Lester Hostetler who was "caught in the cultural and theological struggles of the Mennonite church of that time" instigated in part by the questionable actions of J. B. Smith, one-time president of Eastern Mennonite College in Harrisonburg, Va.

This is an unusually candid and thoroughly researched history of a congregation that has far-reaching implications for both the Amish and the Mennonites.—Gerald C. Studer

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Catherine Funk Rice, 1797 - 1900

Catherine Funk Rice's life spans three different centuries. She lived from the time of Washington to that of William McKinley. Her reflections about her century of Mennonite life appeared in print on her hundredth birthday, a clipping of which John F. Funk chose to place in one of his memorandum books (Hist. Mss. 1-1-4, Box 51, Book #3, p. 252).

...This newspaper account of 1897 is reprinted below in its totality. Other information about Catherine Funk Rice may be found in A. J. Fretz, A Brief History of Bishop Henry Funk and Other Funk Pioneers, 1899, pp. 707-713. Melvin Gingerich published Catherine Funk Rice's photograph in the July 1964 Mennonite Historical Bulletin, p. 1, as well as in his Mennonite Attire through Four Centuries (1970), p. 107.—L.G.

One Hundred Years Old

**Aunt Kitty Rice of Mount Morris, Ill.,
and her Century of Life**

Mount Morris, Ill., Aug. 24, [1897] —Special Telegram — Mrs. Catherine Rice is this day 100 years old, having been born Aug. 24, 1797, at Beaver Creek, Washington County, Md. She comes from a line of ancestors of great longevity, her father, Samuel Funk, dying at the age of 91 years; her mother, Maria Houser Funk, attained the age of 75. She came to this country in 1845 in company with John Bovey and family, and settled with a brother, Samuel Funk, who had previously located in the township of Pine Creek. The same year she was married to Jacob Rice, who had emigrated from that section in 1837, and whose first wife (Mary Rowland) died in 1840. Mrs. Rice — Aunt Kitty, as she is familiarly known — was childless, but to the twelve children of her husband she was a thoughtful and devoted mother. When she left her native state for the West she came to Wheeling by stage, down the Ohio, and up the Mississippi and Illinois rivers by boat to Peru, from whence she traveled overland to Oregon, the county seat of Ogle County. This now beautiful and thriving young city of 2,000 had then scarcely more than 200 souls. The since

widely famous college town of Mount Morris was a mere hamlet of half-a-hundred people.

She has made nineteen journeys to and from her native land, sometimes by lake and stage, but in more recent years by rail. In company with her husband she rode to Chicago on an ox cart many times to make the purchases for the year. Once she remembers that when the oxen were turned out to grass in the evening one yoke strayed away, and when morning came they could not be found; the travelers were compelled to hitch one rig behind the other, and make the journey drawn by the remaining team. The run-aways found their way home, having swum Rock River on their return. She says at that time Chicago was so small there was no danger of getting lost. While there for the purpose of laying in a supply of clothing for the rigorous winter she remembers of wandering along the beach picking up shells and pebbles. With her husband, who lived three miles north of this village, she resided until his death, which occurred in 1870, at the age of 85; she continued to live in the old homestead up to the last seven years, during which time she has resided with her stepson in Mount Morris, the late Hon. Isaac Rice.

Today Mrs. Rice is a well-preserved old lady, remarkable for the acuteness of her understanding, and for the accuracy of her memory as to persons and events. The War of 1812, many of whose stirring events transpired near her home, the Bladensburg race, and the burning of the capitol, is as fresh in her memory as if enacted yesterday.

Any one from her locality whom she once knew can have his ancestral lineage deciphered with entire accuracy. Except for a slight paralysis of her lower limbs, her general health is excellent. This condition she ascribes to her constant cheerfulness, her untiring industry, and abstemious habits. For many years she was a moderate smoker, but for a decade or more has abstained entirely. In more recent years her eyesight has been so much impaired that she is unable to read her favorite book, the Bible. She was able to read both English and German. She has always been plain in her dress, but has never been known to criticize or condemn those who happened to differ from her in that respect.

For many years she has been a devout Christian of the Mennonite persuasion, but the meagerness of her sect in this locality has compelled her to worship with other denominations whose fundamental tenets were held in common. Having her peculiar views as to the externals of worship, she was never so much attached to them as to lose sight of the spirit contained in the gospel. She has lived under the rule of every President since the foundation of the government; has lived through three wars, that of 1812, the Mexican, and the great Civil War. Although Mr. and Mrs. Rice belonged to sects that believe in peace, their sympathies and words of cheer were given to the heroic defenders of the Union. Born and reared to womanhood amid slavery, she is unable to remember the time when she did not detest the vile institution.

The Fourth MHB Index

A fourth decade of publishing the Mennonite Historical Bulletin has now become history, and a new index for volumes 31-40 is indicated with the completion of Volume 40. The Index is included as a supplement to this issue, to be pulled out and (for those who so desire) bound at the end of Volume 40.

Readers are encouraged to check the Index to assess the balance of materials published during these past ten years. We should know about any identifiable areas which merit greater attention in future issues.

We are grateful for the steady growth of MHB subscriptions. We trust that the next decade will extend the horizons of this quarterly still further, that significant materials will continue to be discovered and published herein, and that many a reader will forward materials to be included, in what we hope will continue to be a cooperative venture for all of us.—
Leonard Gross

Hers has been an eventful and beautiful life, a life of industry and usefulness, and the scores of friends who remember her today rejoice that she has reached the century mark, and they all sincerely wish that other happy birthdays may follow. Should she be spared till after 1900 she will have made the remarkable record of having lived in three different centuries.

Mennonite Renewal, 1890

The significance of the newspaper account published below lies in the author's reflecting about the changes within the Mennonite Church over a period of three or four decades. This account also portrays vividly something of the mood of Mennonite revival in 1890.

Regarding this tour of Ontario in 1890 John F. Funk noted the following in his diary: "Thursday, May 29 . . . I am now (6:15 [p.m.]) writing at Granger, waiting for train. Bro. Samuel Coffman is with me. Took train at Granger and arrived safely at Berlin [after the first World War Berlin was renamed Kitchener] at 6:00 Thursday morning . . ."

John Funk and Samuel Coffman (d. 1894—see Mennonite Encyclopedia) remained in Ontario from May 27 to June 10, during which time they preached almost every evening—Coffman in English, and Funk sometimes in English, and sometimes in German.

On Monday, June 9, Funk wrote the following about the meeting: "Had meeting in the evening at C. Ebys, a very full house. Spoke of coming to Christ—went to Bro. D. Wismers after meeting. Bro. Jake Gingerich also was there, and others, and we stayed there until one o'clock. Then went to depot and took train for home."—L.G.

Change in piety among the Ontario Mennonites: 1890.

The Old Mennonites had a great meeting last evening in their church at the east end of the town. The occasion which brought such an immense crowd together was the farewell meeting of the visiting brethren from Virginia and Indiana, Revds. Coffman and Funk.

Both these gentlemen preached in the English language and gave

the most earnest and pathetic exhortations to all to come to the Saviour and follow Him the rest of their lives. Anyone who remembers the meetings in this time-honored church thirty and forty years ago can hardly believe his eyes or his ears at the remarkable change which has taken place in the spirit and style of the services. The meeting would remind one forcibly of the old fashioned Methodist meetings of many years ago, when earnest exhortations still had a prominent place in the proceedings of those gatherings.

But while these services of our Mennonite friends are characterized by a vitality and energy entirely unknown in the past, and while even charity is strongly urged, one could not but feel that something is wanting in this good old denomination.

When it is stated that there is probably as much wealth represented by the congregation which meets in this plain and unpretending structure as would be found by that which meets in the Metropolitan Church, which contributes every year from twenty to thirty thousand dollars to religious objects, there appears to be no machinery by which the charity which Mr. Funk so strongly urged can be exercised. He spoke of Zacheus who gave away half his wealth on the day of his conversion, but where is there a Mennonite who has given a hundredth part of his wealth to any charitable or religious object?

Surely so wealthy a church as our Mennonite friends should have some way opened to them to exercise their charity in sending missionaries to those who have not the Gospel or even in supporting their own preachers who labor amongst them. This want must surely suggest itself to men of intelligence and education like the good brother from Indiana.

But we started out to report, not to lecture—the good brethren who have spent a few weeks in Canada evidently trying to do all the good they could. They said that they were greatly pleased with their visit and would ever remember the many kind friends they met here. (From: *Daily News*, Berlin [Kitchener], Ontario, June 10, 1890.)

A Mennonite "Call" and Ordination: 1875

A Newspaper Account

A correspondent of the *Christian Observer*, Louisville, Ky., has been among the Mennonites of Rockingham County, Va., and has observed many of their quaint customs. Among other things, their manner of selecting and ordaining ministers came under his notice. He describes it thus:

"In the first place, nominations were received at different parts of the district for candidates. Whoever receives one vote or more is 'put into the lot.' A day is specially set apart for casting the lot and ordaining the parties designated by the lot. At the recent drawing there were twelve in the lot. It was decided that there should be only two ordained. I have not learned how it was decided that two would be as many as were needed.

"The question to be determined was, which of the twelve should be the two required preachers. Twelve copies of the New Testament were put into the hands of a party, and carried into an adjoining room. A slip of paper was put into two of the copies. The Testaments were left in the room, and the party came back into the church, whereupon another party went for the Testaments, shuffled them, and then carried them into the church and set them upon the pulpit. The parties now drew, and the two persons who found the slip of paper in their books were ordained on the spot as ministers, fully fledged and authorized to preach and bear rule in the house of God. God is held responsible for the character of their preaching, and the faithful are content to receive it from their ministers as God chooses to give it them. These ministers can draw crowds that your seminary and college preachers cannot begin to rival.

"The seminary preacher is looked upon as a man-made preacher, while the prayerfully raffled preacher is received as the God-made messenger of the gospel, entitled to preference to all others, whatever their talents and piety may be.

"One thing is remarkable, the lot never falls on any except such as

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may have a good farm, or are making a good living by a thriving trade. There is no change apparent in their relations to the world and business. They toil from Monday morning to Saturday night, at the avocation in which they were found when called to the work of the ministry. On Sunday they rise before immense throngs of devout people, and solemnly tell them that now they are going to hand over the truth just as they get it from the Holy Spirit, and 'they feel to say' thus and so."

(From: *New York Methodist*,
August 14, 1875.)

On Church Discipline

The document below is without title, author, or date. The evidence (the other papers in this same collection, the quality of the paper, the handwriting, etc.) definitely points to the latter half of the nineteenth century. The author has an excellent command of the German language, qualities that Elizabeth Bender, the translator, has attempted to build into the English translation below. The mood of the document points to an Amish author, who is sensitive to the human elements within community, which need to be respected — for example, gentleness and patience being basic to the whole congregational process of give and take, and affirming and reproving.—L.G.

If your brother commits a sin, go and take the matter up with him strictly between yourselves, and if he listens to you, you have won your brother over. If he will not listen, take one or two others with you, so that all facts may be duly established on the evidence of two or three witnesses. If he refuses to listen to them, report the matter to the congregation; and if he will not listen even to the congregation, you must treat him as you would a pagan or a tax-gatherer [Matthew 18: 15-17 NEB].

Ecclesiasticus 19:13 says, Confront your friend with the gossip about him; he may not have done it; or if he did, he will know not to do it again (NEB). Another witness, Lev. 19:17, says, You shall not nurse hatred against your brother. You shall reprove your fellow-countryman frankly and so you will have no share in his guilt [NEB]. If the heretical person should be admonished once or oftener according to Titus 3:10, how much more a dear brother. This is sufficient proof that no one has a right to accuse a brother or sister at the inquiry before he has completely fulfilled the

demand. For when the accused has once been charged before the congregation, the accuser has turned him out of his hand and the accused stands before the judgment of the congregation. And if the accuser has not dealt with him according to Matthew 18, the congregation is duty-bound to charge both the accused and the accuser with their error because he has not treated his brother according to the gospel. No preacher has the right at the inquiry meeting to accept anything from a brother or sister if they have not filled the requirement, and if they do, they are in error.

Concerning open transgression which does not deny the kingdom of God. For example, if someone served in a public office or attended conventions or meetings or had some business with someone not in the congregation for which a charge is made of any kind that is public not every brother who hears of it is obligated to speak to him about it, or more harm than good might be done. But one who has grace and the Spirit may address him. That can be brought before the preachers or elders, for it is primarily the duty of the elders to look after it. He can call a brother to come to him and speak to him. If he admits his error and asks for forbearance and puts in order any injury he has caused, then a preacher or elder of the congregation can report it to the congregation.

But if the transgression requires a confession before the congregation, it is the transgressor's duty to make it. If he does not listen to the admonishment of the elders he should again be addressed; at times it is necessary that the preachers look after it. But if he absolutely refuses to accept correction or counsel and shows himself completely obstinate, then what 2 Tim. 2:25 directs takes place: Correct the obstinate, so that God may someday grant them repentance to know the truth.

The Word of the Lord makes a difference in each step if we consider the verse Gal. 6:1: Brethren, if a man be overtaken in a fault, you who are spiritual, restore such an one in the spirit of meekness. A man can almost against his will run into many kinds of error through too much haste, irritation and temptation. But what is done because of haste is usually soon followed by penitence and sorrow. In such a case, he should be helped aright with a spirit of meekness. Who is to help him up? You who are spiritual, you who have pity and mercy,

whoever it may be that feels himself moved by the spirit of love. It does not say, Accuse him before the church, but look to yourself that you are not tempted.

James 5:19 is another matter. My brothers, if one of your number should stray from the truth and another succeed in bringing him back, be sure of this: any man who brings a sinner back from his crooked ways will be rescuing his soul from death and cancelling innumerable sins [NEB]. This is pictured in the lost sheep, Matthew 18, where it is not the will of God that any of these least ones be lost.

This straying from the truth can reveal itself in various ways: one might listen to sermons which are not in accord with the gospel, or frequently attend campmeetings, or begin to act proud or show pride in clothing, go to frivolous parties, begin to walk on the broad way, or forsake the meetings gradually. On this, Menno says (p. 660) they should not be admonished only two or three times, but as often as grace and the Spirit is present. It reads, if someone can convert him, it is anyone's privilege to bring the straying one back to the herd.

The Law of Moses commanded that if anyone saw his neighbor's ox or ass or sheep stray he was to take it back or take care of it. How much more zeal should be exercised to lead the wandering brother back to the fold. If he heeds no admonition, he can be brought before the congregation. If difficulty arises between brethren in temporal property or any kind of temporal matters, Paul says (1 Cor. 6:5): Can it be that there is not a single wise man among you able to give a decision in a brother-Christian's cause [NEB]? In such cases brethren could be chosen with the approval of both sides, two, three or more who could agree to investigate the matter and judge between them and thus bring the matter to a satisfactory conclusion. Then a report can be brought before the congregation.

If the first attempt does not lead to satisfaction, the process can be repeated. If one or both of the parties refuse to do what is regarded as right, he or they can be committed to the congregation.

Concerning open transgression where the kingdom of God is denied to those that persist in their error. (1 Cor. 5:11; 6:9; Gal. 5:19, 20, 21 and elsewhere.) Although Paul does not say that he committed the adulterer (1 Cor. 5:5) to Satan on the counsel of the church, he nevertheless without question had enough

witnesses for that (2 Cor. 13:1): This is my third visit to you; and all facts must be established by the evidence of two or three witnesses. All kinds of things that Menno Simons variously calls vices (p. 672), where they are established by two or three witnesses, are brought before the congregation that it may have the judging word of Scripture to separate him from it and exclude him, and may announce through the Spirit of Christ that he is no longer a member of Christ's body. So much for Menno.

Even though there is no compulsion to address the transgressor two or three times, he should nevertheless be thus addressed. If he can be convinced that he is willing not to be called a brother (or sister) any longer, the church can save itself the trouble; it can be announced by an elder at a meeting that the guilty one is willing to be altogether separated and should no longer be regarded as a brother or member of the congregation.

[—Translated by Elizabeth Bender]

Recent Publications

Bontrager, Mrs. Allen. *Descendants of Jonas F. and Catherine J. Miller*. Pp. 152. \$6.00. Order from the author, 10589 C. R. 18, Middlebury, Indiana, 46540.

Weber, Eldon D. *Martin Cemetery (Waterloo, Ontario) Records*. Pp. 38. \$4.00 postpaid. Order from the author, 106 Maplewood Place, Kitchener, Ontario N2H 4L5.

Friesen, Mrs. Arlie E. *From the Roots of Jacob Peters*. Pp. 142. \$10.00 postpaid. Order from the author, Box 452, Henderson, NB 68371.

Chapman, Jean. *History of Peter and Suzanne Guth*. Morton, Ill.: Chapman, 1977. Available from the author.

News and Notes

Joseph F. Beiler (R. 1, Box 217, Gordonville, Pa. 17529), editor/publisher of *The Diary*, a monthly magazine of births, deaths, and marriages with devotional and historical articles written by and for the Amish, has published (1977) the *Old Order Shop and Service Directory* of the Old Order Society in the United States and Canada, which sells for \$2.25 postpaid. This is the first publication of its kind and was published as a supplement to *The Diary*. It contains an interesting Preface and a three-page essay by Beiler. The businesses are listed alphabetically and include a sur-

prising number of the usual categories such as Accountants, Dry Goods Stores, etc., plus the expected special Amish categories of Barn Rafter, Buggy Shops, etc.

James H. Lehman, Proprietor of Brotherstone Publishers (450 Hoxie Ave., Elgin, Ill. 60120), is writing a novel entitled *The History, Adventures, and Pilgrimages of John Engelsinger of Brotherstone Road* and is publishing it in the quite unconventional manner of a serial with installments of 32 pages mailed to subscribers monthly. It is to be completed in 18 installments of which eight have appeared at the time of this writing (July, 1978). It sells for \$15.00 for the entire series and any subscriber at any time will receive all installments. It is an engaging story with a mysterious character named Grizzlebliss. There are many close parallels to the Mennonite experience vividly portrayed here even though the immediate context is that of the Brethren Church. This same author previously wrote *The Old Brethren*, published by the Brethren Press.—G.C.S.

Herald Press has ordered the twenty-third printing of *Mennonite Life* by John A. Hosteller. An accurate "tourist book" of text and photos still selling for less than \$1.00, more than a quarter of a million copies of the book have been bought since it was first released in 1954. H. Richard Niebuhr said that this booklet should "be of great help to all who, having had only distant contact with the Mennonite groups, desire a better knowledge of them, as well as to all students of the religious scene in America."

Mennonites in Europe, by John Horsch, one of the standard works on Mennonite History, is being reprinted by Herald Press. First released in 1942, the volume was revised slightly in 1950. Liberally illustrated with art and photographs, the book is available in hardcover for \$12.95 (in Canada \$14.25).

Herald Press is releasing what appears to be the thirty-eighth printing of a German-language book of Anabaptist devotional materials first published in Europe in 1708! *Die Ernsthafte Christenpflicht* has since that date gone through 17 known European editions and 21 printings in the United States.

The book includes beautiful prayers, instructions for a godly life, the 1632 Dordrecht Confession of Faith, and T. T. van Sittert's able defense of the Anabaptist-Mennonite faith (1664). During the past

decade the continuing demand for the book has exceeded 1,000 copies per year. It retails at \$2.95 (in Canada, \$3.25).

Book Review

Balthasar Hubmaier: *Anabaptist Theologian and Martyr*. By Torsten Bergsten, edited by W. R. Estep, Jr. Valley Forge: Judson Press, 1978. Pp. 432. \$19.95.

This meticulously researched account of the life and work of Hubmaier was originally written in German in 1961 and presented as a doctoral dissertation to the University of Uppsala. Soon after its publication, suggestion was made that the book be edited and translated into English. Irwin Barnes of England made an initial translation but the work was never published. Dr. Estep, Professor of Church History, Southwestern Baptist Theological Seminary, Fort Worth, Texas, has reworked the Barnes' manuscript and edited it in light of the original edition. This preparation for English publication has been done with the support of both Bergsten and Barnes.

Although Mennonites have not always esteemed Hubmaier as highly as have the Baptists, he is nevertheless a significant figure, both because of his literary output and his influence during and after his lifetime. In fact it is appropriate that this book appeared during the four-hundred-fiftieth anniversary year of his martyrdom. I, for one, found Hubmaier's tract *On Fraternal Admonition* (published in Concern, #14) enormously useful in connection with a sermon on "Binding and Loosing" which I preached recently to my congregation. Estep has also previously published six of Hubmaier's tracts in English in his 1976 source book entitled *Anabaptist Beginnings, 1523-1533* (Nieuwkoop, Netherlands; B. De Graaf), earlier reviewed in these pages.

Hubmaier lived in a period of swirling political and religious currents intermingled with social unrest. While advocating the importance of individual freedom as expressed in believers' baptism, he also upheld a sense of community responsibility in ways some other leaders of the Radical Reformation could not endorse. Consequently he was attacked by both the more conservative leaders and the extreme radicals. This book has been recommended to students of early Anabaptism; but it will be best understood by those relatively well acquainted with the intricacies of the medieval political and social scene.—G.C.S.

Mennonite Historical Bulletin

The *Mennonite Historical Bulletin* is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. **Editor:** Leonard Gross; **Co-Editor:** Gerald C. Studer; **Office Editor:** Sharon L. Kling-elsmith; **Associate Editors:** Lorna Bergey, Hubert L. Brown, Carolyn L. Charles, Ernest R. Clemens, Amos B. Hoover, John A. Hostetler, James Mininger, John S. Oyer, Wilmer D. Swope, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10.25), sustaining membership (\$50-200), and patron membership (\$250-500) per year, may be sent to the editor. (Library rate: \$5 per year, \$15 for a three-year renewal.) Articles and news items should be addressed to the editor, 1700 S. Main Street, Goshen, Indiana 46526 (Tel. 219 533-3161. Ext. 327).

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XXXV of the *Mennonite Historical Bulletin* are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

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